GOMMATSARA

JIVA-KANDA

J. L. JAINI.

THE SACRED BOOKS
OF THE
JAINAS
Vol. V
GOMMATSARA JIVA-KANDA
(THE SOUL)

BY

SHRI NEMICHANDRA SIDDHANTA CHAKRAVARTI

EDITED WITH

INTRODUCTION, TRANSLATION AND COMMENTARY

BY

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ASSISTED BY

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EDITOR "JAINA MITRA" AUTHOR OF GRIHASTHA DHARMA, ANUBHAVANANDA, ATMA DHARMA, ETC., ETC.

"भुवि नेमिचन्द्रः
विभाति सैद्धान्तिकसार्वभौमः
चामुण्डराजार्च्चितपादपद्मः ।"

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1927.

AT

THE LOTUS FEET

OF

THE OMNISCIENT

FOR

The Good and Guidance

OF

All Seekers After Truth.

GOMMATASARA.

JIVA KANDA

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PUBLISHER'S NOTE.

It is with a heavy heart, and a palsied pen that I have laboured to write these few lines.

"The Sacred Books of the Jainas" reminds me of the passing away of my very dear friend Kumar Devendra Prasada Jaina, who founded the above "Series" and published in 1917, its first volume, "Dravya Samgraha", a monumental work on Jaina Philosophy by Acharya Shri Nemichandra Siddhant Chakravarti, translated and edited by Mr. Sarat Chandra Ghoshal, M. A., B. L., Saraswati, Kavya-Tirtha, Vidya Bhushan, Bharati, with a learned Introduction covering 48 pages, and exhaustive commentaries. The original text consists of 58 verses only, but their translation, and commentaries cover 123 pages of Royal Size. Dear departed Devendra was a born publisher. The publication of the highest authoritative works of Jaina Acharyas for the glory of Jainism and for the benefit of Humanity was the one aim and ambition of his life, for which he sacrificed his worldly prosperity, his College career, and even his life.

With his boundless enthusiasm, single-minded devotion, and selfless exertions, he succeeded in securing the co-operation of scholars of exceptionally high attainments, like Professor A. Chakravarti of the Presidency College, Madras, and Mr. J. L. Jaini, M. A., (Oxon.) Bar-at-law, Judge, High Court, Indore.

Mr. J. L. Jaini, M. A., M. R. A. S., then Chief Justice of Indore, translated and edited the Tattwarthadhigama Sutra, which he has very appropriately called the Jaina Bible, and followed up by under-taking the translation with commentaries of Gommatsara, the Encyclopœdia of Jain Philosophy. This work was begun by him in the Chaturmása, the rainy season, of 1927, when Jaina Dharma Bhushana Brahmachari Sital Prasadaji stayed with him, and helped him. The printing was commenced in the rainy weather of 1926, when Brahmachariji decided to stay at Ajitashram and supervise the work.

The whole text of this work, and of Part 1 of Karma Kanda had been printed off in March 1927. The stock of feather-weight paper which was being used for the work was completely exhausted before the Index, etc. and title pages could be printed. The mills also had no more such paper left in stock. An order was placed with them to manufacture such paper afresh, and thus an unexpected delay has been occasioned in the publication of Gommaṭasára.

This sudden breakdown was an extremely unfortunate circumstance. The intense poignancy of this mishap was felt on the sudden receipt of a wire from Indore announcing the death of Mr. J. L. Jaini. Alas, this great master of Jaina Philosophy could not live to see the greatest monumental work of his life in the shape of a bound volume. It saddens my heart so much, when the discussions he had with me in May last, as to the manner and quality of the binding come to my mind.

This is my first venture as a publisher; and the responsibility has been forced upon me by the miserable decree of Fate which has taken away from us the Founder-Publisher of the Sacred Books of the Jainas, and the incomparable author of two of the most authentic, ancient, and standard works of Jaina Philosophy.

The defects, for which I am responsible, are too many to escape notice. I have no justification to plead in self-defence. I confess my short-comings, and throw myself on the indulgence of the benevolent readers of this volume.

The depth and vastness of the knowledge displayed here-in, and the thorough and exhaustive analysis of the endless varieties of mental vibrations is amazing and fascinating indeed.

Gommatsara will, I hope, be found to be a real treat by the scholar, the seeker after truth, the Jnáni and the Dhyáni, and will, for the Right Believer, prove a practical guide to the path of Liberation.

AJITASHRAM, LUCKNOW:
November 30, 1927.

AJIT PRASADA,

PREFACE.

My "Outlines of Jainism" was published by the Cambridge University Press for the Jaina Literature Society, London, in 1916, in advance of a series designed to consist principally, but not exclusively, of translations from authoritative texts. The aim was to put the whole Jaina Canon in brief on one bookshelf. In pursuance of this idea, which I brought back with me from Oxford and London in 1910 and 1913, the Jaina sacred texts began to be translated. My friend, the late Kumár Devendra Prasáda was in constant consultation with me. With his most enthusiastic and inimitable love for the work, he published some Jaina works and then started the Sacred Books of the Jaina Series, with the splendid First Volume of Dravya Sangraha, edited by Mr. S. C. Ghosal in 1916. My Tattvártha Sûtra followed as the Second Volume in 1920. The learned Prof. A. Chakravartí gave us the Third Volume as Panchásti Káya at the end of the same year. Purushártha Siddhyupáya, with translation and Commentaries was prepared by my learned brother Pandit Ajit Prasada, of Ajitashram Lucknow; and the Indian Press of Allahabad had printed about half the book when the Kumár suddenly died.

On the 14th December 1920 Kumár Devendra Prasáda wrote to me, saying "Volume V be your Gommaṭasára." I take this as a testamentary wish of a beloved soul and therefore publish this translation as Volume Fifth of the Sacred Books of the Jainas. Volume Fourth, Purushártha Siddyupáya is also in Press.

This translation of Gommaṭasára Jívakáṇḍa was made in the rainy season of 1917 at Indore. In 1918, I fell most seriously ill with influenza and double pneumonia, and only in 1919 it became possible for the manuscript to begin to be published at the instance of the late lamented Kumár Devendra Prasáda of Arráh, in the Jaina Gazette, Madras. After 79 gáthás had been published, it was decided not to publish it in this periodical fashion, but to print it as a book at once. On 17th April 1921, to the great loss of the cause of publication of Jaina Literature, the young, energetic and talented Kumár died. The work of publication was postponed.

In 1922, I wanted to undertake to publish it myself but I found that the late Kumár had mislaid or lost Gáthás 79 to 250. My health and many official duties forbade a re-translation of the Gáthás myself; therefore under my supervision, I had the work done by kind and obliging friends. Jaina Dharma Bhúshaṉa Brahmachárí Sítal Prasáda did it in 1923 with the help of the brilliant Scholar and Sanskrit Professor Hírá Láll Jain, M.A., LL. B., of the Government College, Amráotí. The gap in the Ms. being thus filled, it was once more complete. The Devendra Printing Press at Madras was being started by Mr. C. S. Mallináth, the enthusiastic Editor of the Jaina Gazette, and he wanted to publish the Ms. My learned brother Professor A. Chakravartí, M. A., I. E. S. of the Presidency College, Madras, kindly undertook to help Brahmachárījí if he went to Madras to supervise the publication. This was in 1924. I was ill again from June 1924 to February 1925. On my recovery I took up the question once more. But owing to Antaráya (obstructive) Karma, a serious attack of diabetic Coma prostrated me on almost a death-bed from December 1925. On my return home from Hospital in May 1926 I made up my mind to publish this and my other unpublished Manuscripts, anyhow.

Brahmachárījí readily, promptly and almost eagerly came up with his generous help of time and trouble. My learned and revered brother Pandit Ajit Prasáda, M. A., LL. B., late Government Pleader of Lucknow, agreed to collaborate. The famous Newal Kishore Press, Lucknow undertook the publication. Thus being equipped with men and munition for this warfare against deadly ignorance and superstition, I bade Brahmachariji Godspeed to Lucknow in July 1926.

When the book was in Press, Brahmachariji got the last Gáthás 79 to 250 also from Arrah in August 1926, after such trouble in replacing them in 1922 !

I have given this longish history of the delay in publication to bring out a few points :

(1). All important Manuscripts must be kept most carefully. The risk of loss by moths or in transit etc., must be avoided.

(2). If possible, more than one copy of the Manuscript should be typed, to guard against any irreplaceable loss of it.

(3). The Manuscript as soon as it is ready may be given even to some Jaina periodical to be published. It is easier to reprint it in book form later, when many mistakes can be avoided and corrections made.

(4). True lovers of Jainism, learned men and rich men, should co-operate and organise the public service of the community in such a manner that the invaluable work of the preservation and propagation of Jaina Sacred Books in all important languages may be accelerated.

As to the great authority and veneration of Shrí Gommaṭasára, it is enough to say that if Tattvártha Sútra is the Jaina Bible, the Gommaṭasára is a brief expansion of a part of that Bible, giving the Path to Perfection or Liberation.

The Path is clear and conclusive. If followed, it leads to the Goal, Liberation.

The Goal cannot be attained without following it.

The Soul-Classes, Quests and Stages, given in this book, may be verified by anyone easily with the necessary time, trouble, inclination and sympathetic realisation of the Word of the Omniscient, any day, in any condition of life, in any part of the World.

To follow the Path, it is not necessary to be born a Jaina or to profess or embrace Jainism. Call yourself by whatever name you like, live your life as you have lived it hitherto, but if it is in accord with Jainism, if it conforms to the type and measure of faith, knowledge and conduct leading to the Goal, the soul may be sure that he or she is a Liberable being and on the Path to Truth, and Freedom from the miseries and limitations of embodied existence.

You build yourself. The Soul is the sole architect of its life and condition, here and hereafter. As such, believers in Jainism and those who come to consider and weigh Jainism in their search after Truth will find this translation a valuable guide.

The mistakes in the matter and manner of the book are proofs of my incapacity to grasp and reflect even one distant broken ray of the great Sun of Omniscience, from which direct descent is rightly claimed by the book and its contents. In all humility, I beg to be pardoned for this; and the indulgent learned, I am sure, will forgive an ignorant and humble admirer of theirs for his inevitable shortcomings. Indeed all my Jaina writings are really a poorly-equipped student's First Notes. I am not a Samskrit or Prakrit Scholar. Then my excursions into Jainism have been few and occasional. But they have been always most honest, concentrated and with a soul eager and fully devoted to know the Truth of Jainism.

My aim has been not to justify or defend or even to explain Jainism; but simply to record its whole tradition in its entire purity.

In conclusion, I must thank Jaina Dharma Bhûshaṉa Brahmá: chârí Sital Prasáda and Pandit Ajit Prasáda, M. A., LL.B. for their unrepayable obligation upon me, in seeing the book through the Press at the cost of so much time and trouble.

INDORE.
DIVALI-(VIRA-NIRVANA DAY),
Vira Samvat 2453, November 1926. J. L. JAINI.

INTRODUCTION.

The Name and Origin of the Book Gommaṭasára.

The probable reasons for the name Gommaṭasára having been assigned to this authoritative work on Jain Philosophy may be summed up as below.

In the Karma Káṇḍa Gatha 965, the author says that this treatise is based on the discourses of Shrí Vardhamána, the 24th and the last Jain Tírthankara of the present era in Bharata Kshetra, and the teachings are also well established by the rules of logic, Pramáṉa and Naya. The author has called Shrí Vardhamána or Mahávíra by the name of Gommaṭadeva.

The word Gommaṭa is probably derived from "go" speech, and "maṭa" or "maṭha" abode, meaning "the Abode of Speech," the Lord from whom flows the letterless voice, the wonderful music, Divya-Dhvani. Sára means the essence, the condensed purport. The word Gommaṭasára would thus mean the "Essence of the Discourses of Lord Mahávíra".

Again, we learn from the Samskrit commentary, that the treatise is a compilation of the answers given by the author Shrí Nemi Chandra Siddhánta Chakravartí, to the questions put to him by Rájá Chámuṇḍa Ráya, asking him to enumerate the sub-classes of body-making Karma, and to explain their existence, bondage, non-bondage, and cessation of bondage, with regard to the spiritual stages of

souls in various conditions of life from the fine completely undevelopable vegetable bodied soul, to the fully developed rational five-sensed beings. The answers are based on the ancient manuscripts, Dhavala, Jaya Dhavala and Mahá Dhavala, still preserved in needle pricked characters on palm-leaves in the Jain temple at Múdbidrí, South Canara, India. The major part of Gommaṭasára is based on Dhavala, which was composed by Áchárya Bhútabali about 7th century after Lord Mahávíra.

Chámunḍ Ráya was also called Rájá Gommaṭa most probably on account of his great devotion to Shri Gommaṭa Deva or Lord Mahávíra. As a complement to the Great questioner, the compilation has been called Gommaṭasára after his name.

Chámunḍa Ráya

Chámunḍa Ráya was a brave general and a great minister of the Jain King Rájá. Rájamalla who reigned from 974 to 984 A. C. (after Christ), and belonged to the Ganga dynasty.*

The ancestors of this Jaina dynasty ruled at Ayodhya, and were descended from the ancient Ikshwáku family, founded by Rishabhadeva, the first Tírthankara. Once it so happened, that Vijaya Mahá Deví, wife of Rájá Bharata, a descendant of the family, while pregnant, went to take a bath in the Ganges. A son was born to her there, and was on account of this circumstance, named Ganga Datta. He became a renowned King and the Dynasty was called Ganga-Vansha after his name. In this dynasty Mahárája Vishnu Gopa flourished at Ahichchatrápore (near Bareily, U. P.) He had two sons from his wife Prithví-mati, named Bhágadatta and Shrí Datta. Bhága Datta went to the Kalinga country(near Orrissa),ruled there and established the Kalinga Ganga dynasty. Shrí Datta continued to rule at Ahichchatra. Rájá Padma Nábha was a descendent of his. He had two sons named Ráma and Lakshman. In consequence of some dispute with Rájá Mahipál of Ujjain (Malva), he had to leave Ahichchatra for Deccan with his sons, whose names he changed to Didiga and Mádhava. They went to Perur in District Codappa in the Madras Presidency and offered respects to the learned and spiritually advanced Áchárya Sinha Nandi, who bestowed spiritual blessings on them. They established their power near Mysore in the second century after Christ. The 21st King in descent from Mádhava who commenced to rule in 103 A.C. was Rájá Malla II.

Chámunḍa Ráya belonged to the clan of Brahma Khsatriya. He won many battles and received many titles, like Samara-Dhurandhara

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* Mysore by Rice Vol. I.

"the leader in battle," Víra Mártanḍa, "the sun among the brave," Ra͟na Rája Sinha, "a great Lion in battle," Vairí Kula Kála Ḍanḍa "The sceptre of death for the hosts of enemies," Bhuja Mártanḍa "The sun among the powerful-armed." Samara Parshurama, "Parashurama in battle," Satya Yudhisṭhira, "Yudhisṭhira in speaking truth." He was great scholar also. He wrote a commentary* on Gommaṭasára, in the Canarese language in presence of the author Shrí Nemi Chandra Siddhánta Chakravarti. He also composed Chámunḍa Ráya Purá͟na in Canarese and Cháritra sára, a treatise on the practices of ascetics in Samskrit.

Appreciative mention of Rájá Chámunḍa Ráya has been made by the author in Karma Kánḍa Gáthá 966 to 972. Raja Chámunḍa Ráya took vows of a layman from the Great Saint Ajitasena, who was a disciple of the order of Áchárya Áryasena, as stated in Gatha 734 of Jíva Kánḍa. Rájá Chámunḍa Ráya constructed a beautiful Jaina. Temple now called Chámunḍa Ráyá Basti at Chandragiri in front of Vindhyagiri at Shrava͟na Belgula, district Hasan, Mysore, containing a beautiful image of Shrí Nemi Náth to whom our author has offered obeisance on several occasions in Gommaṭasára.

He constructed in 983 A. C. the great and wonderful image of Shrí Báhubali, called Gommaṭa Swámí, Gommaṭeshvara, "the Lord of Gommaṭa" after his name.

Báhubali was one of the sons of the first Tírthankara Rishabha Deva and ruled at Podnápore. He had a contest with his eldest brother Bharata and defeated him. But he felt so distressed on this account that he renounced all temporal power and adopted an ascetic life. He practised the severest austerities. He stood unmoved for a whole year, in the standing posture, in meditation, so deep and concentrated that creepers spread and entwined themselves round his legs and arms. He was the first who obtained omniscience in this Avasarpi͟ni cycle in Bharata Kshetra even before Lord Rishabha. His unsurpassed severe austerities have been very often extolled in Jaina Shástras. The wonderful image at Vindhyagiri represents this exemplary attitude of meditation.

The grandeur of the Image, as also its serene-looking and peace-inspiring presence, are well-known to all Jainas and non-Jainas who have had the good fortune of visiting it. When I visited the sacred place in 1910, I met some English men and women missionaries, who out of respect for the Holy Image took off their shoes and visited it in their bare feet. They also held the opinion

*Keshava Varni has based his Commentary on Gommatasara on this work.

which I have given above. The Image is about 57 feet high and still every limb and minor limb thereof is in exquisite proportion. It is impossible to convey its glory and artistic excellence by words. Any one who has the chance of seeing it personally will easily agree with the hitherto general opinion.

This gives an answer to some critics also who call the Jainas Idolatrous. The Jainas do not worship the stone, silver, gold or diamond of which the Images are made. They worship the qualities of Total Renunciation of the World, the Acquisition of undisturbable Harmony with the Infinite, and the Identity of the Liberated Soul with Peace everlasting, which these Images represent.

Also to quote Shakespeare with traduction:

> "Ah me! how sweet is Jina itself possessed,
> When but Jina's shadows are so rich in joy!"
>
> (Romeo and Juliet),

Where I substitute "Jina" for "Love". It is clear how irresistible and experientially axiomatic must have been the Peace and Guidance given by the Arhats and Omniscients, when their mere Images are so potent of Grace, peace and inspiration.

So much for the origin of the name Gommaṭasára.

A noticeable feature about Gommaṭasára is that the Author has always followed the earliest known beacon-lights of Jainism, after Lord Mahavira's Moksha. The most known of these lights is Bhadrabáhu(the 5th shruta-Kevali, 162 A.V., after Vardhamána). He was the preceptor of the Mauryan Emperor Chandragupta, who became a saint and was called Prabhá Chandra and who renounced the body at Kaṭa vapra Hill, Chandragiri, Shravanabelgula, just in front of the feet of the great Báhubali.

Shrí Nemi Chandra also follows the tradition of Shrí Kunda-Kundácharya, who flourished in the first century B. C., V. S. 49 (*vide* Introduction to Panchástikáya S. B. J. Vol. III). As an authority on the learned Jain scriptures, he is next to Shrí Gautama Gaṉadhara, the chief of all saints, who directly received the Discourses of Lord Mahavíra, delivered from his unquivering lips in letterless voice and who expounded the principles of the Jaina religion. Shrí Kunda-Kuṉdáchárya has composed among others, the wonderful works on Jaina Metaphysics called Samayasára, Niyamasára, Panchástikáya Samayasára and Pravachana Sára. He also followed the tradition of Umá Swámí, who occupied the pontifical seat, after Shrí Kunda Kundá-charya, and gave to the world the Jain Bible, Ṭatvártha Sútra.

The Author.

The age and the date, etc., of the author Shrí Nemichandra Siddhánta Chakravartí need not be repeated here, as they are dealt with at length by the learned Professor S. C. Ghosal, M. A., LL. B., in the first volume of the Sacred Books of the Jainas, entitled Dravya Samgraha. He flourished about 1000 A. D.

Siddhánta Chakravartí.

The saintly author is called the Siddhánta Chakravartí, or the Emperor of Jaina Scriptures.

According to Jaina Geography, a Karma Bhúmí (or region where human beings depend for their livelihood upon work, such as agriculture, etc.,) has six parts: One Árya Khaṇḍa or the part peopled by noble, religious and meritorious good people, and 5 Mlechchha Khaṇḍas, peopled by the rest of the inhabitants of the Karma Bhúmí. The extreme Northern and Southern Countries, Airávata and Bharata respectively and 32 countries of Videha in the middle of Jambú Dvípa are such Karma Bhúmis. A Chakravartí is the king of the Capital of Árya Khaṇḍa of Bharata or Airávata. He advances, and conquers all his neighbours, and by his prowess and piety brings all the 5 Mlechchha Khaṇḍas also under him and becomes the sole Emperor of all the six parts of Bharata Kshetra.

Similarly the Jaina scriptures are only an infinite expressed part of the inexpressible all-grasping omniscience, which comprehends all the attributes and all modifications of all substances in all ages, past, present and future, from beginningless time to endless Eternity. A very small account of these Scriptures is given in Jíva Káṉda Gáthas 348, etc., seqq.

Srí Nemichandra was the Siddhánta Chakravartí, because he had conquered all the realms of the known knowledge of the Sacred Books. He was called the Emperor because he had like a Chakravarti conquering the six parts of Bharata mastered the famous authoritative works Dhavala, etc., composed by Bhútabali and Pushpadanta, the disciples of Arahatbalí some 7 century after Lord Mahávíra which consists of 6 parts called "Jíva Sthána," "Kshudraka Bandha," "Bandha Swámí," "Vedanákhaṇḍa," "Varganá-Khaṇḍa and "Mahábandha." Gáthá 397 of Karma Kanda may be quoted here.

जह चक्केण य चक्की छक्खंडं साहियं अविग्घेण ।
तह मइचक्केण मया छक्खंडं साहियं सम्मं ॥ ३९७ ॥

Just as a Chakravartí monarch conquers six parts of the country by his Chakra weapon, so I have mastered the six parts of Dhavala, etc., by my weapon of intellect,

His title is justified by his well-known books, Dravya Samgraha translated as volume I of the Sacred Books of the Jainas, "Gommaṭasára, Jíva Káṇḍa and Karma Káṇḍa, Labdhisára, Kshapaṉására and the wonderful Trilokasára, a book on Jaina Cosmology, without a study of which it is impossible to understand Jainism in its minute details and classifications or its artistic and perfect solidarity.

His works deal mainly with Karṉánuyoga, one of the four Vedas or Anuyogas of the Jaina Siddhánta, called Prathamánuyoga, Karṉánuyoga, Charaṉánuyoga, and Dravyánuyoga.

The Four Anuyogas.

1. Prathamánuyoga, History, the Part dealing with the ages and lives of the Great Personages of the World, specially with those of the 63 Great Persons (Shaláká-Purushas), *i. e.*, the 24 Tírthankaras, the 12 Chakravartís, the 9 Náráyaṉas, 9 Prati-Náráyaṉas and the 9 Balabhadras.

2. Karṉánuyoga, Cosmology, the Part dealing with Space, the Universe, the Non-Universe, the Three worlds, their description, dimensions and denizens and different calculations as regards spiritual stages and soul-quests.

3. Charaṉánuyoga, Ritual, the part dealing with rules of conduct for laymen and for ascetics.

Of these the former are detailed in the eleven Pratimás or stages of restraint and renunciation of householders ; the latter are the stricter and harder rules of greater and fuller restraint and renunciation for ascetics.

4. Dravyánuyoga, Philosophy, the part dealing with the substances. Primarily the substances are two : Soul and Non-soul. But they are enumerated six, as because the non-soul obviously consists of five independent and distinctly individual substances, Matter, Time, Space and the Media of Motion and Rest. Thus, there are six substances : Soul (Jíva), Matter (Pudgala), Time (Kála), Space (Ákásha), Motion (Dharma), and Rest (Adharma).

Matter is of many kinds. But the most mighty kind is Karmic matter, which the mundane soul wears and which is the self-wound motor to keep the soul moving in " Samsára."

This connection of Soul and the Non-Soul matter necessitates a consideration of the inflow of Karma into soul, the bondage of soul by Karma, the stoppage of the inflow, the shedding of the bondage, and perfect freedom of the soul from Karma. These 7 are called the Tattvas or principles of Jainism. They are soul (Jíva), Non-Soul

(Ajíva), Ásrava (Inflow), Bandha (Bondage), samvara (stoppage), Nirjará (Shedding), and Moksha (Liberation).

Omniscience.

There is another way of glancing at the subject. As the six Khaṇḍas of one Karma Bhúmi, huge as they are (the mere width of our Bharata Kshetra is about 21 lacs of miles with a length of about 5 crores and 81 lacs of miles), are nothing compared with Space or the universe, even so the works and knowledge of Sri Nemichandra, tremendous though they are, are really nothing in comparison with the whole knowledge, possessed by the Kevali Jina, the Omniscient Conqueror of Karmas.

Yet Shrí Gommaṭasára Jiva Kaṇḍa is a good introduction to the Great Tattva, Soul (Jíva). "Know Thyself", has been the precept and practice of all serious searchers after the truth about Soul. Jainism is an uncompromising apotheosis of knowledge. And in a way in Jainism even Omniscience also is experiential, almost empirical. The Soul in Omniscient over flow (Kevala Samudgháta) touches the universe.

This Omniscience again is a negation of Noetics. There is no Science or progression in Omniscience. It is just the seeing of the Whole Truth. It is a full and direct manifestation of the Soul. Knowledge is the essence of soul. There is no soul without knowledge. There is no knowledge or knowability without soul. Non-omniscience is merely a result of the soul being obscured by the conation-obscuring, and knowledge-obscuring (Darshanávarṉíya and Jnánávarníya) Karmas. These being destroyed, Omniscience, the real Natural characteristic of the Soul manifests itself.

There are infinite souls. Each one has infinite attributes and modifications in Space and Time. It is not easy to classify and analyse and describe them. Less than an Omniscient cannot do it. Less than an Omniscient can follow it only by faith and fragmentarily. Our puny measures of Logic, Science and popular Philosophy are as capable of measuring Omniscience, as our yards and inches are of measuring Space.

There are two ways known to us of having a very rough and remote Idea of Omniscience. One is by considering the extent of early Jaina Sacred Literature which is mostly lost to-day; and the other and even a better one is by considering the Jaina theory of numbers. Both subjects are of high value, and immense use, and it is best to consider them here.

Early Jaina Sacred Literature.

The knowledge of Shruti, Shruta-Jnána, may be of things which are contained in the Angas (Limbs or sacred books of the Jainas) or of things outside the Angas. There are 64 simple letters of the alphabet. Of these 33 are consonants, 27 vowels, and 4 auxiliary (which help in the formation of compound letters). The total number of possible combinations of these 64 simple letters into compounds of 2, 3, 4, or more up to 64 letters is:

$2^{64}-1$=1,84,46,74,40,73,70,95,51,615.

These are the letters (simple and compound) of Shruta in its entirety. This number being divided by 16,348,307,888, which is the number of letters in a central foot (madhyama-pada) of the Paramágama, (Sacred Jaina Literature), gives us the number of padas of the Angas as 11, 283, 58, 005. The remainder 80,108,175, gives us the letters of that part of Shruta which is not contained in the Angas. This part is divided into 14 Prakírṉakas.

I.—The Twelve Angas.

The Angas are twelve, as follows:—

1. The Áchára-anga comprises a full exposition of the rules of conduct for ascetics. It contains 18,000 Madhyama Padas.

2. The Sútrakrita-anga comprises a detailed exposition of knowledge, humility, etc., of religious rites and difference between the rites of one's own religion and those of the other one-sided views. It contains 36,000 Madhyama Padas.

3. The Sthána-anga comprises an exposition of one or more sthánas, or numerical points of view in considering Jíva (Soul), Pudgala (Matter) and other Dravyas. While the Jíva-dravya, or soul, is from the point of view of consciousness one and the same everywhere; from the point of view of being liberated (siddha) or mundane (samsárin) it is of two kinds. Similarly, the samsárin, or mundane Jíva, that is, the soul not yet perfectly freed from the bondage of karmas, which keep it moving in the cycle of existences is of three kinds, one sensed, immobile (sthávara), not full-sensed (vikalendriya), and in possession of all the organs of the senses, full-sensed (sakalendriya). The liberated souls too, are of many kinds from the point of view of place, time, etc. This anga contains 42,000 M. padas.

4. The Samaváya-anga gives an account of the similarities that arise from the point of view of Dravya (elements of the universe), Kshetra (place), Kála (time), Bháva (character). From the

point of view of dravya, Dharma and Adharma are alike (that is, both are constituent elements of the universe). From the point of view of place, the breadth of human region and of the first (indrakabilá or) central hole of the first hell and the first (indrakavimána) central Car, or abode of the first heaven and of the abode of siddhas are alike. From the point of view of time, the Utsarpini and Avasarpini, the ascending and descending arcs or eras are alike. From the point of view of bháva, right-belief and right-knowledge are the same. This Anga has 164,000 M. padas.

5. The Vyákhyá-prajnaptí, or Bhagavatí, or Viváhaprajnaptí-anga, gives an account of the 60,000 questions which the chief disciples put to the Omniscient Lord, the Tírthankara, with the answers. It has 228,000 M. Padas.

6. The Jnátridharma-kathá-anga is also called Dharma-Kathá-anga. It gives an exposition in detail of the nature, etc., of the nine padárthas, Jíva, etc., as well as the answers to questions which the Ganadharas put to the Lord. It has 556,000 M. Padas.

7. The Upásakádhyayana-anga gives details of the eleven stages of a householder's life; the vows of chastity, etc., and other rules of conduct for the householder, as well as aphorisms, and lectures on the same. It has 1,170,000 M. Padas.

8. The Antakrid-dasa-anga gives an account in detail of the ten ascetics who, in the period of each of the twenty-four Tírthankaras, undergo very strict sufferings in asceticism and finally set themselves free from the bondage of karma. It has 2,328,000 M. Padas.

9. The Anuttaropapádaka-dasa-anga gives an account of the ten great ascetics who, in the period of each Tírthankara, practise asceticism of a very high type and in virtue of that take birth in the five Anuttaravimánas, or heavens, such as Vijaya, etc. It has 9,244,000 M. Padas.

10. The Prashna-vyákarana-anga gives instructions as to how to reply to questions relating to past and future time, gain and loss, happiness and misery, life and death, good and evil, etc. It also furnishes an account of the four kinds of narration, *viz.*, Ákshepaní (substantiation), Vikshepaní (refutation), Samvedaní (devotion), Nirvedaní (renunciation). It has 9,316,000 M. Padas.

11. The Vipáka-sútra-anga contains an exposition of the bondage, operation, and existence of Karmas, and of their intensity or mildness from the point of view of dravya, kshetra, kála and bháva. It has 18,400,000 M. Padas.

12. The Drishṭí-praváda-anga has 1, 086,856,005 M. Padas. It is divided into five parts; five Parikarmas, Sútra, Prathamánuyoga, fourteen Púrva-gatás, and five Chúlikás. These five parts will be considered one by one.

A.—Five Parikarmas.

The Chandra-prajn̲aptí Parikarma contains accounts of the motion, period, satellites of the moon; the variations of lunar days and months; and the celestial influence of the moon; its eclipses, etc. This has 3,605,000 M. Padas.

2. The Súrya-prajn̲aptí, deals with the greatness, influences, satellites, etc., of the sun. It has 503,000 M. Padas.

3. The Jambú-Dvípa-prajn̲aptí contains an account of Jambú-dvípa with its Meru Mount, mountain ranges, lakes, rivers, etc. It has 325,000 M. Padas.

4. The Dvípa-prajn̲aptí contains an account of all the continents and oceans and the residences of the Bhavana-Vási (Residential), Vyantara (Peripatetic), Jyotisha (stellar) kinds celestials, and the sites of Jaina temples. It has 5,236,000 M. Padas.

5. The Vyákhyá-prajn̲aptí contains a numerical account of Jíva, Ajíva, etc., the nine padárthas. It has 8,436,000 M. Padas.

B.—Sútra.

This contains an account of 363 false creeds, or heretic faiths. Some of their doctrines are viewed in their application to the soul. Some say : Soul cannot be bound by Karmas. Others say: it does nothing; has no attributes; does not bear the fruit of action; is self-manifesting or self-evident; can be manifested only by non-self; is real, is unreal, etc., one-sided views of soul. These views are refuted and the true description of soul given. This text has 8,800,000 M. Padas.

C.—Prathamánuyoga.

This contains an account of the 63 Great personages, 24 Tírthankaras, 12 Chakra-vartins, 9 Náráyan̲as, 9 Pratináráyan̲as, and 9 Bala-bhadras. This has 5,000 M. Padas.

D.—Fourteen Púrvagatás.

1. The Utpáda-púrva contains an exposition of the nature of Jíva (soul), Pudgala (matter), Kála (time), etc., from the point of view of their rise, decay and continuity in different places and at different times. It has 10,000,000 M. Padas.

2. The Agráyaníya-pûrva contains an account of the seven tattvas, nine padárthas, six dravyas, and different right and wrong stand points, of view. It has 9,600,000 M. Padas.

3. The Víryánuváda-púrva gives us account of the powers of the soul, of the non-soul, of both, of place, of time, of nature or character (bháva-vírya), of austerity (tapo-vírya), and of the powers of the Narendras, Chakra-dharas, Bala-devas, etc. It has 7,000,000 M. Padas.

4. The Astinásti-praváda-púrva gives an account of Jíva and other dravyas, as they may be considered to be existent or non-existent from the point of view of place, time, nature, etc. Account is also given of the Sapṭa-bhangí, or seven ways of considering things, and their use in taking a comprehensive view of things. It has 6,000,000 M. Padas.

5. The Jn̲ana-praváda-púrva contains a detailed account, analysis, and subject-matter of the mati, shruta, avadhi, manah-paryaya, and kevala-jn̲ana and of ku-mati, ku-sruta, and ku-avadhi jn̲ana, *i. e.*, of the five kinds of right, and three kinds of wrong knowledge. It has 9,999,999 M. Padas.

6. The Satya-praváda-púrva deals with silence and speech, with the twelve kinds of speech, kinds of speakers, and with many kinds of false speeches and ten kinds of true speeches. It has 10,000,006 M. padas.

7. The Átma-praváda púrva deals with the soul as the doer of and enjoyer from the nischaya (real) and vyavahára (practical) point of view. From the Vyavahára point of view, Jíva has four or ten vitalities prán̲as ; and from the Nishchaya point of view or ultimate reality only one, namely, consciousness ; and is such as has been, is, and will be imbued with prán̲a. From the practical point of view it does good or bad deeds ; from the real standpoint it has pure modifications in its own nature. From practical point of view it is said to speak falsely or truly ; from the real standpoint it has no speech. It is called prán̲in, because the pránas are found in it both internally and externally, from both points of view. From the real point of view it enjoys its own true bliss, but from a practical standpoint it enjoys the fruits of its Karmas good or bad. From a practical point, it absorbs the material Karmas and is material ; in reality it is immaterial. From both points of view it exists at all times and knows all the things of the past, present and future. From a practical view-point it pervades the body, but in reality it has innumerable spatial units of universe,

equal in dimensions to Lokákásha, By knowledge it may be said to pervade all space and is therefore called Vishnu. Although from practical view-point it is mundane, yet in reality it is itself, *i. e.*, identical with its own knowledge and conation and therefore is called Svayam-bhú, self-existent. Although it is corporeal, because it has audárika (physical), and other bodies ; yet in reality it is incorporeal. From practical point of view it is called man (mánava) because of its present incarnation in a human body ; but in reality it should be called mánava because of its possession of the faculty of knowing. And many other things concerning the soul are given in this púrva. It has 260,000,000 M. Padas.

8. The Karma-praváda gives the various conditions, such as bandha (bondage), sattá (existence or presence), udaya (mature appearance or operation), udíraná (pre-mature operation), utkarshana (prolongation), apakarshana (diminution or retardation), samkramana (transformation),upashama(subsidence),nidhattí and nishkánchita (forms of existence), etc., of the eight kinds of Karmas from the points of view of primary (prakriti), secondary (uttara prakríti) and tertiary nature (uttarottara-prakriti). It also deals with the various conditions of minds and also such actions as íryá-patha, etc. It has 18,000,000 M. Padas.

9, The Pratyákhyána-púrva deals with the things which should be renounced by man for all time, or for a fixed period of time in accordance with the condition of his body, strength, etc., from the points of view of náma (name), sthápaná (representation), dravya (substance), kshetra (place), kála (time), and bháva (condition); also with fasts, with the five samitís (carefulness) and the three guptis (restraints and also with the renunciation of absolutely bad things. It has 8,400,000 M. Padas.

10. The Vidyánuváda-púrva contains the 700 minor sciences, and the 500 kinds of higher learning. It gives the nature of the learning, the qualities requisite to attain it, the ways of pursuing it, its formula, instruments, and diagrams, and the advantages that accrue to one who has mastered it. It also deals with the eight kinds of knowledge. It has 11,000,000 M. Padas.

11. The Kalyána-váda púrva gives an account of the grand celebration of the great points (kalyánaka) in the lives of Tírthankaras, Chakra-dharas, Vásudevas, etc., and of the Sixteen causes, and austerities that lead to a soul becoming a Tírthankara, or that make it deserving of the high positions in life; and also an account of the influence of the motions of the planets, sun, moon, and

Nakshatras (constellations), and that of their eclipses and of the auguries. It has 260.000,000 M. padas.

12. The Prána-váda-púrva contains an account of eight kinds of medical science, of removal of pains caused by spirits and ghosts, by means of chanted formulæ, or offering made under certain conditions, of antidotes to venoms of serpents, etc., and of how to ascertain the auspiciousness of occasions by examining the respiration of men ; of the ten currents of vitality in man's body ; and of things which are agreeable or disagreeable to these currents in various forms of existence (such as that of men, animals, etc.) It has 130,000,000 M. padas.

13. The Kriyá-vishála-púrva treats of music, prosody, figures of speech ; of the 72 arts ; of the technical arts ; of dexiterity ; of 64 arts of women ; of their 84 rites, such as pregnancy, etc., of 108 rites, such as right-belief, right-knowledge etc., and of 25 rites, such as bowing to the gods, etc., etc., and also of necessary and occasional rites. It has 90,000,000 M. padas.

14. The Triloka-bindu-sára-púrva gives an account of the three worlds, the 26 parikarmas (preparatory rites), 8 vyavaháras (kinds of occupation), 4 bíjaganitas (4 branches of mathematics, algebra, etc.,) and the way of attaining moksha and the glory and happiness of having attained it. It has 125,000,000 M. padas.

E. The five Chúlikás.

1. The Jalagatá-Chúliká gives the methods of staying water, of walking through water, of stopping fire, of passing through fire, of eating fire, by means of incantations or offerings. It has 20,989,200 M. padas.

2. The Sthalagatá-chúliká gives an account of the methods of incantations and offerings, by which to go to Meru mountain and other countries, to travel swiftly, etc. It has 20,989,200 M. padas.

3. The Máyágatá-chúliká contains the incantations and offerings for performing miracles and tricks of sleights of hand. It has 20,989,200 M. padas.

4. The Rúpagatá-chúliká contains the methods of transformation into the shape of a lion, elephant, horse, ox, deer, etc., by means of incantations, offerings, and austerities, etc. It also contains an account of the processes of artificial transformation in the vegetable world, as well as that of combination or alteration of the metals and elements under chemical processes. It has 20,989,200 M padas.

5. The Ákáshagatá-chúliká deals with the incantations, offerings, and austerities, by which man is enabled to travel in space, etc. It has 20,989,200 M. padas.

The Anga Scriptures and their 1,12,83,58,005 Madhyama padas are tabulated as below.

The Anga Scriptures.			
1. Achára-anga	...	...	18,000
2. Sutra-krita-anga	...	...	36,000
3. Sthana-aga	...	...	42,000
4. Samvaya-anga	...	...	164,000
5. Vyakhya-prajnapti	...	...	228,000
6. Jnatri-dharma-Katha-anga ...	...	...	556,000
7. Upasaka adhyayana-anga ...	...	...	1,170,000
8. Anta-krida-dasa-anga ...	...	...	2,328,000
9. Anuttara-utpadaka-dasa-anga ...	...	...	9,244,000
10. Prasna-Vyakarana-anga ...	...	...	9,316,000
11. Vipaka-sutra-anga	...	...	18,400,000
12. Drishti-pravada-anga ...	...	...	1,086,856,005
5 Parikarmas.			
1. Chandra-prajnapti ...	3,605,000		
2. Surya-prajnapti ...	503,000		
3. Jambu-dvipa-prajnapti ...	325,000		
4. Dvipa-pajnapti ...	5,236,000		
5. Vyakhya-prajnapti ...	8,436,000		
Total ...	18,105,000	1,8105,000	
Sutra	8,800,000	8,800,000	
Prathamanuyoga	5,000	5,000	
14. Purvagata.			
1. Utpada-purva	10,000,000		
2. Agrayaniya-purva ...	9,600,000		
3. Viryanupada-purva ...	70,000,00		
4. Astinasti-pravada-purva ...	6,000,000		
5. Jnana-pravada-purva ...	9,999,999		
6. Satya-pravada-purva ...	10,000,006		
7. Atma-pravada-purva ...	260,000,000		
8. Karma-pravada-purva ...	18,000,000		
9. Pratyakhyana-purva ...	8,400,000		
10. Vidyanuvada-purva ...	11,000,000		
11. Kalyana vada-purva ...	260,000,000		
12. Prana-vada-purva ...	130,000,000		
13. Kriya-visala purva ...	90,000,000		
14. Triloka-bindusara purva ...	125,000,000		
Total ...	955,000,005	955,000,005	
5. Chulikas.			
1. Jala-gata-Chulika ...	20,989,200		
2. Sthalagata-Chulika ...	20,989,200		
3. Mayagata-Chulika ...	20,989,200		
4. Rupagata-Chulika ...	20,989,200		
5. Akasagata-Chulika ...	20,989,200		
Total ...	104,946,000	104,946,000	
		1,086,856,005	1,128,358,005

II—The Anga-Báhya Shruta, or Scriptures other than the Twelve Angas.

This contains 80, 108, 175 letters divided into fourteen Prakirṉakas.

1. The Sámáyika-Prakírṉaka contains an account of the six kinds of Samáyika: náma (name), Sthápaná (representation), drvaya (substance), kshetra (place), kála (time) and bháva (nature or condition).

2. The Samstava-Prakírṉaka gives an account of the five stages in the lives of Tírthankaras, their thirty-four powers, eight Prátiháryas (miracles), most refined body, Samavasaraṉa (Divine Hall of Audience), and preaching of dharma or religious doctrine.

3. The Vandaná-prákírṉaka deals with the temples and other places of worship.

4. The Pratikramaṉa-prakírṉaka gives an account of those methods that are necessary for the removal of those defects that are related to the day, to the night, to the fortnight, to the four months, and to the year; relating to the íryápatha, (careful walking), and those defects which arise in the perfect condition of the death of a pious man.

5. The Vinaya-prakírṉaka gives an account of five kinds of vinaya (humility and becoming modesty of behaviour), relating to belief, knowledge, conduct, austerity, and behaviour.

6. The Kriti-Karma-Prakírnaka, gives detailed accounts of the modes of the worship, etc., of the Jinas (Tírthankars); and of the significance of obeisance and reverence paid to Arhats, Siddhas, Ácháryas, Upádhyáyas, Sádhus, Jainism, images of Jaina Tírthankaras, the word of Jainas, and the Jaina temples by making three bows to them and by going round them three times, from their right to left, by making twelve obeisances and by bending the head in the four directions.

7. The Dasa-vaikālika-prakírṉaka contains rules of conduct and of purity of food for the ascestics.

8. The Uttarádhyayana-prakírṉaka gives details and effects of four kinds of disturbances and twenty-two kinds of troubles or sufferings (paríshaha) that an ascetic may have to undergo.

9. The Kalpa-vyavahára-prakírṉaka gives the right practices of the ascetics and also details of purificatory methods on lapses from right practices.

10. The Kalpakalpa-Prakírṉaka considers the things, places, or thoughts that may be allowable for use by a monk, from the points of view of substance, place, time and nature.

11. The Máhákalpa-sanjnaka-Prakírnaka gives an account of the rules of ascetic practices(Yoga)in the three ages (past), present, and future) that are suitable to Jina-kalpin (independent) monks, with reference to body, etc., and in accordance with the substance, place, time, and nature or condition and also an account of the rules of conduct of Sthavira kalpin monks (members of orders), relating to initiation, teaching, maintaining ascetics, self-purification, and sal-lekhaná (pious death) and high forms of worship performed in sacred places.

12. The pundaríka-prakírnaka gives details of charity, worship, austerity, belief, self-control, etc., that lead the soul to incarnation in one of the four classes of celestials; also an account of the birthplaces of the celestials.

13. The Mahá-pundaríka-prakírnaka gives details of the causes, austerity, etc. that lead to a soul being reborn as Indra, Pratindra, etc.

14. The Nishídiká-prakírnaka gives many methods of purifying oneself from the faults arising from carelessness.

The Jaina Theory of Numbers.

The other way of gaining some slight and distant idea of Omniscience is to consider the Jaina Theory of Numbers.

Brief Statement of 21 kinds of numbers.

Names of the numbers.	Their Algebraical expressions.		Remarks.
I. SAMKHYÁTA.(=S.)			
1. Jaghanya S. ...	A=2 ...	A=2 ...	
2. Madhyama S. ...	B=3, 4 &c., upto C-1.	B=3, 4, 5 to D-2.	
3. Utkrishta S. ...	C=(D-1) ...	C=D-1 ...	
II. ASAMKHYÁTA (=A).			
4. Jaghanya Paritá A.	D=(See below)	D=(See below)	
5. Madhyama Paritá A.	E=D + 1 to F-1.	E=D + 1 to D^D-2.	
6. Utkrista Paritá A....	F=G-1 ...	F=D^D-1 ...	
7. Jaghanya Yuktá A....	G=D^D ...	G=D^D ...	E. G. number of instants in an Ávalí or wink.

Names of the numbers.	Their Algebraical expressions.		Remarks.
8. Madhyama Yuktá A.	$H = D^D + 1$ to $I - 1$.	$H = D^D + 1$ to $D^{2D}-2$.	Number of spatial units in Loka which can be the possible subject matter of visual knowledge (Avadhi Jná na) of the highest kind.
9. Utkrisṭa Yuktá A....	$I = J - 1$ ...	$I = D^{2D}-1$ ...	
10. Jaghanya Asamkhyáta A.	$J = G^2$ ...	$J = D^{2D}$ ...	
11. Madhyama Asamkhyáta A.	$K = G^2 + 1$ to $L-1$.	$K = D^{2D} + 1$ to $M-2$.	
12. Utkrisṭa Asamkhyáta A.	$L = M - 1$ ...	$L = M - 1$ ...	
III. Ananta (=A).			
13. Jaghanya Parítá Aá...	M = (See below).	M = (See below).	
14. Madhyama Parítá A.	$N = M + 1$ to $O-1$.	$N = M + 1$ to M^M-2	
15. Utkrisṭa Parítá A ...	$O = P - 1$ ...	$O = M^M - 1$ ...	
16. Jaghanya Yuktá A...	$P = M^M$ ...	$P = M^M$ ...	*E.g.* number of souls incapable of liberation.
17. Madhyama Yuktá A.	$Q = P + 1$ to $R - 1$.	$Q = M^M + 1$ to $M^{2M}-2$	
18. Utkrisṭa Yuktá A. ..	$R = S - 1$ ...	$R = M^{2M} - 1$ ...	
19. Jaghanya Ananta A.	$S = P^2$ ...	$S = M^{2M}$ ...	
20. Madhyama Ananta A.	$T = S + 1$ to $U-1$.	$T = M^{2M} + 1$ to $U-1$	Number of Siddhas.
21. Utkrisṭa Ananta A.	U = Perfect knowledge.	U = Perfect knowledge.	Avíbhága pratichchheda of Kevala jná-na.

All Minimums are :—A, D, G, J, M, P, S. = 2, D, D^D, D^{2D}, M, M^M, M^{2M}

So, really there are only 2 unknowns, *i. e.*, D and M.

Jaghanya	= Minimum.	Parita	= Prelimenary.	Samkhyata	= Numerable.
Madhyama	= Medium.	Yukta	= Advanced.	Asamkhyata	= Innumerable.
Utkrishta	= Maximum	Ananta	= Infinite.	Ananta	= Infinite.

Table of Names of Numeration.

- MANA.
  - Laukika.
    - Mana (Measure)
    - Unmana (Weight)
    - Avamana (Natural measure, as handful)
    - Ganitmana or Ganamana (Arithmetic)
    - Pratimana (Weight by natural objects, as, ratti, etc.).
    - Tatpratimana or Tatpramana (value by quality, as, of a horse by his limbs, wind, etc.
  - Alaukika.
    - Dravya (matter)
    - Ksetra (Space)
      - Upamamana (Comparative)
        - Palya
        - Sagara
        - Suchi Angula
        - Pratara Angula
        - Ghana Angula
        - Jagat-Shreni
        - Jagat-Pratara
        - Jagat-Ghana
      - Samkhyamana (Numerical)
        - Samkhyata (Numerable)
          - Jaghanya 2 A
          - Madhyama 3, 4 &c. to (C—1) B
          - Utkrishta or D—1 C
        - Asamkhyata (Innumerable)
          - Parita: D, E, F
          - Yukta: G, H, I
          - Asamkhyata: J, K, L
        - Ananta (Infinite)
          - Parita: M, N, O
          - Yukta: P, Q, R
          - Ananta: S, T, U
    - Kala (Time)
    - Bhava (Condition or modification)

Each of these 6 is Jaghanya, Madhyama, Utkrista (D E F, G H I, J K L; M N O, P Q R, S T U).

NOTE—Jaghanya and Utkrista everywhere represent only one number.

In the above Table,

A=2
B=3, 4 &c. to C—1
C=(D—1)
D=as given below
E=D+1, D+2 &c. to F—1
F=(G—1)
G=(as given below) D^D
H=G+1, G+2 &c. to I—1
I=J—1
J=G^2
K=J+1, J+2&c., to L—1
L=(M—1)
M=as given below
N=M+1, M+2&c. to O—1
O=(P—1)
P=M^M (This is the number of souls incapable of Liberation)
Q=P+1, P+2&c. to R—1
R=S—1
S=P^2
T=S+1, S+2&c. to (U—1)
U=Number of units of perfect knowledge.

The third column of the brief statement of 21 kinds of numbers shows that really there are two unknown :—D. and M. Let us see what they are.

D. or Jaghanya Parítá Asamáhyata.

To find D. *i. e.*, Jaghanya Parítá Asamkhyáta.

Let there be four pits each of 1 lac Yojanas in diameter, and

1000 Yojanas deep and called : Anavasthá ... (d^1)
Shaláká ... ... (B^I)
Pratishaláká ... ... (Y^1)
Maháshaláká ... ... (X)

Fill d^1 with round rape-seeds; overfill it from its mouth surface in a regular conical form, the apex of which is one rape seed; as 

The number of seeds in the pit is 197912092999
680000000000000000
000000000000000
} 45 figs. (31 zeroes).

The number in the cone above 179920084545163
6363636363636363
636363636363636$\frac{4}{11}$
} 46 figs. (16 thirty sixes).

The total seeds are 1997112938 451316363636363636363
636363636363636$\frac{4}{11}$
} 46 figs.

Say Z

For this filling of d^1, drop one seed in B^1

Then take up the seeds from b^1, and drop one seed on each of the continents and Oceans beginning with Jambúdvípa. Where the last seed is dropped, it would be an Ocean, (disregard the 4/11 seed, which will not be in the Cone). Now dig a pit of the diameter of this Ocean, of the same depth, *i. e.*, 1000 Yojanas, Call it d^2; and fill it in with rape seeds like a topping Cone, as d^1 was filled in. Then drop another rape seed in B^1 for the filling of d^2.

Then take up the seeds from d^2 and drop one each on the Continents and Oceans beginning with the Continent next to the Ocean where the last seed from d^1 was dropped, whereever in a continent or Ocean the last seed of d^2 is dropped, take the diameter of that as the diameter of the next pit d^3 which is also 1000 Yojanas deep. Fill it up conically like d^1 and d^2. For the filling of d^3, drop a third rape seed into B^1.

Repeat till B^1 is filled in the usual top Conical form. The number of seeds in B^1 is $=Z$; and much larger in each of the pits d^1 to d^z successively, because their diameters are much larger at each step.

For the filling of B^1 drop a seed in V^1. Repeat the same process of dropping one seed on each Continent and Ocean, beginning from the one next to where the last seed from the last Z pit was dropped. The next pit L^z+1 will be 1000 Yojanas deep and with a diameter of the Continent or Ocean where the last seed from the L z pit was dropped. Go on till there are Z^2 pits of the L class with ever-increasing diameter. When the last pit *i. e.*, Lz^2 is exhausted, drop one seed in Y^1.

Now Y^1 is also conically filled. Then drop the first seed in X. Repeat till X is also filled. Then the number of L pits will be Z^3. The number of seeds in the last of these Z^3 pits is the number D or Jaghanya Paríta Asamkhyáta. In other words, D=no of rape-seeds in the (Z^3) th pit, where Z is=46 figures, ante and where each Continent and Ocean in the width of its ring is double of its immediate predecessor, and never more than only one seed is dropped on each. In other words still. To find D. *i. e.*, Jaghanya Paritá-Asamkhyáta. Take a pit of the diameter of Jambúdvípa *i. e.*, of 1 lac Yojanas and of 1000 Yojanas depth. Fill it with round rape seeds; over fill it from its mouth surface in a regular conical form, the apex of which is one rape seed; as 

The number of seeds in the pit is ...	45 fig.
,, ,, ,, ,, in the cone ... above is	46 fig.
The total seeds are	46 fig. Say Z.

Now there are innumerable Continents & Oceans in the Middle World (Madhya Loka). Each Continent is surrounded by a ring of an Ocean, which in its turn is ringed round by a Continent. Also the width of the ring of each Continent & Ocean is double the width of the ring of its immediately preceding Ocean and Continent.

Now we take the Z seed out of our first pit, and drop one seed, on each of the Continents and Oceans beginning with Jambú Dvípa. Where the last seed is dropped, it would be an Ocean. Now dig a pit of the diameter of this Ocean. Fill it with rape-seeds in the form of a topping Cone as before.

Take the seeds out of it and proceed to drop one each beginning from the Continent next to the Ocean which gave us the Diameter of this 2nd pit. Then wherever you drop the last seed of this 2nd

pit, take the diameter of that Continent or Ocean for a fresh pit, which is to be filled conically as before and the seeds from which are also to be disposed of as before.

Go on doing this for Z^3 times; The number of seeds in the last *i. e.* (Z^3) th pit is=D.

The imaginary dropping of rape-seeds on the Continents and Oceans serves the purpose of showing.

(1) the tremendous extent of the area of the Middle World ;

(2) the real character of the Jaina Mathematical ideal of an innumerable number, which although innumerable is still not infinite; and

(3) the tremendous, soul-staggering extent of Omniscience.

To find G=Jaghanya Yuktá Asamkhyáta. Take D and virlana it, or spread it into its units; *i. e.*, write down as many ones as there are units in D. On the top of each one, place a D (called Deya). Multiply all together. The product is D^D. This is equal to G. This is the number of instants (samayas) in an Ávalí or wink.

In other words $G=D^D$.

M or Jaghanya Parítá-Ananta.

Now we come to the other great unknown M.

To find M=Jaghanya Parítá Ananta.

Take Jaghanya Asamkhyáta, Asamkhyáta, J., which is $=G^2=D^{2D}$

Treat it to the third degree of Shaláká-Virlana-Deya, as below. In Shaláká-Virlana-Deya, there are always three dispositions of the number treated. The first is called Shaláká. The number is kept in this and is reduced by one at each completion of process in the next two dispositions. The second disposition is called Virlana. In this one is placed in as many places as there are units in the number. The third disposition is Deya. It is the number which is given to be placed on the top of every unit in the Virlana. The first Deya is always the number itself.

Let us treat 3 by this method. We place 3 as Shaláká. We place 3 ones under Virlana ; and the Deya is 3.

In the Virlana on the top of each 1 we place 3. We multiply all these threes and get $3\times3\times3=27$. This is the next Deya, Now we reduce the Shaláká by one So at the second step we have 2 as

Shaláká ; 27 ones as Virlana ; and 27 as Deya. The next Deya would be 27^{27}. Now we reduce the Shaláka by another one. So at the third step we have 1 as as Shaláká ; 27^{27} ones as Virlana, and 27^{27} as Deya. The next Deya or the result of

Virlana is $\left\{\left[(27)^{27}\right]^{27}\right\}^{27}$ Now we can reduce the Shaláká by one more.

The process is complete. The result is $\left\{\left[(27)^{27}\right]^{27}\right\}^{27}$

Let us express it symbolically thus : $27\boxed{4}$, which means that 27 is to be written four times, once as a base, then as a power of that base, then as a power of that power and so on.

If we take the last result, *i.e.* $27\boxed{4}$, and treat it by the Shaláká method as we treated the three above, it would be a two-fold treatment, Thus : take $27\boxed{4}$ and treat it as Shaláká, virlana, Deya. Virlana $27\boxed{4}$ and place on the top of each unit of the Virlana process the number$27\boxed{4}$,multiply all these$27\boxed{4}$together and now reduce one out of the Shaláká number $27\boxed{4}$. The product of this multiplication should be considered as the next Virlana and Deva. Virlana this virlana into separate units and place on the top of each unit, the Deya thus obtained. Multiply together all these Deya Then reduce one more from our Shaláká $27\boxed{4}$. Consider the product of this second multiplication to be the next virlana and Deya ; Virlana it as before and place on the top of each virlana unit this product and multiply all these Deya together and then again subtract one from our Shaláká $27\boxed{4}$; proceed serially in the same way considering the ever and ever increasing new and new product of each multiplication as virlana and Deya ; and go on virlaning and multiplying together the new ever-increasing product of the multiplication at each step reducing one at a time from $27\boxed{4}$, until the whole Shaláká $27\boxed{4}$ is totally exhausted ; thus we reach the end of the two-fold treatment. The result of this second treatment also being treated in the Shaláká way will give us the third degree Shaláká treatment of 3 *i. e.*, the huge product of the multiplication at the end of the second Shaláká treatment should be treated and considered as the new and fresh Shaláká virlana and Deya ; and it should be exhausted exactly as above by successive virlana and Deya, placing Deya on each unit and then multiplying all Deya together and then reducing one from this Shaláká on each multiplication of all the Deya. This is

technically called Shaláká-Traya-Nisṭhápana. The result of treating J like this is a kind of K. To this result add the following six :—

1. The innumerable spatial units of the substance of motion (Dharma Dravya).
2. The innumerable spatial units of the substance of Rest (Adharma Dravya).
3. The innumerable spatial units of one soul (ek Jíva Dravya).
4. The innumerable spatial units of the Universe-Space (Lokákásha).
5. Innumerable × innumerable spatial units of the Universe, *i.e.* the number of non-host individual souls (Apratisṭhita Pratyeka).
6. Innumerable × innumerable spatial units, *i.e.* the number of host individual souls (Sapratisṭhita Pratyeka).

Take the total of these 7 and treat it to Shaláká-Traya-nisṭhapana as above. The result is again a kind of K. To this add the following four :—

1. Instants of one Kalpa or a cycle of Avasarpiní and Utsarpiní (the instants of 20 crore × crore ságaras of years).

2. Innumerable × innumerable spatial units of the Universe, *i.e.* the number of thought-activities of the soul which determine the duration of bondage of Karmas (Sthití-bandha Adhyavasáya Sthána).

3. Innumerable × innumerable spatial units of the Universe, *i.e.* the number of degrees of passion which determine the intensity, or the mild or strong fruition, of bondage of Karmas (Anubhága-bandha-Adhyavasáya Sthána).

4. Innumerable × innumerable spatial units of the Universe, *i.e.* the number of the units of soul's vibratory activities (Avibhága pratichchheda of Yoga).

Take the total of these five and treat it to Shaláká Traya-Nisṭhápana as above. The result is equal to M.

To find U = Utkrisṭa Ananta-Ananta.

Take S. Treat it to Shaláká-Traya-Nisṭhápana. The result is a kind of T. To this add the following six :—

1. Infinite part of all souls, *i.e.*, the number of liberated souls (Siddhas).
2. Infinite × above, *i. e.* the number of common or group-souled vegetable (sádhárana vanaspati nigoda) souls (*i.e.* all the mundane souls, except the earth, water, fire, air, and individual or one-souled vegetable, and mobile souls).

3. Infinite × above, *i.e.* the number of all vegetable souls (Vanaspati).
4. Infinite × all souls, *i. e.* the number of atoms of matter (Pudgala).
5. Infinite × infinite matter-atoms, *i. e.*, number of instants in Practical Time (Vyavahára Kála).
6. Infinite × infinite instants in Practical Time, *i. e.*; the number of spatial units in the non-universe space (Aloká-kásha).

Take the total of these seven and treat it to shaláká-Traya-Nishṭhápana. The result is a kind of T. To this add the infinite × the infinite which is the number of units (Avibhága Pratichchheda) of the individuality attribute (Aguru-laghu-guṉa) in the substances of Motion and Rest (Dharma and Adharma Dravya).

Take the total of these two, and treat it to Shaláká-Traya-Nishṭhápana. The result is a kind of T.

Subtract this from the number of units (Avibhága Pratichchheda) of perfect knowledge (Kevala Jnána); and then add it to the remainder.

Thus the number of units of perfect knowledge is U.

This last subtraction and addition of the same is to show that even this last kind of T, soul-straining though it is, is nothing compared with U, Omniscience, which is the goal and glory of Jainism, being the highest and the most Ideal condition of the Purest possible soul.

Note that the expression "innumerable × innumerable," and "infinite × infinite" is employed above, because the innumerables and the infinites are not the same. By this time it will be clear that there are a huge number of these innumerables and infinites in the Middle kinds, included in E. H. K. and in N. Q. and T.

(See Triloka Sára Gáthás 9 to 52).

The contents of Gommaṭasára.

This book is really a very brief and hasty glance at the Great Theme, a feeble human effort to give a rough idea of the soul-astounding extent of Divine Ominscience. It confines itself to a short account of Spritual Stages and Soul-quests which are the well-known Jaina ways of the considering the soul.

Jíva Káṉḍa is only the first Part of the great work Gommaṭasára; the second Part being the Karma Káṉḍa. The two Parts together are a brief expansion and explanation of the beautiful little Dravya Samgraha, by the saṃe author. Jívamajívam Davvam (जीवमजीवं दव्वं), the living and the non-living substances are the opening words of (Dravya Samgraha). Gommaṭasára simply deals with these two mighty categories with the living soul in the Jíva Káṉḍa, and with the non-living Karmic matter in the Karma Káṉḍa.

Dravya Samgraha is the merest enumeration of the topics of Jainism with their main divisions and sub-divisions. It consists 58 Gáthás and 5 Parts.

Part I.	Substances. The Mundane Soul.	Gáthás 1 to 14.
,, II.	The Non-soul; Matter; Motion; Rest; Space; and Time.	,, 15 to 27.
,, III.	The 7 principles and 9 Categories.	,, 28 to 38.
,, IV.	The way to Liberation.	,, 39 to 46.
,, V.	Concentration.	,, 47 to 58.

Karma Káṉḍa consists of 972 Gáthás, divided into 10 parts.

Part.		Gáthás.
I	Nature of Karmic matter.	1-86.
II	Bondage, operation and existence of Karmas	87-357.
III	Various stages of existence	358-397.
IV	Sub-chapter on the above three	398-450.
V	Chapter on different places	451-784.
VI	Causes of Inflow	785-810.
VII	Sub-Chapter on thought-activites	811-895.
VIII	,, ,, ,, 3 special thoughts	896-912.
IX	Method of distributing Karmas as per duration	913-964.
X	History of writing of book	965-972.

Jíva Káṉḍa consists of 734 Gáthás and 22 Parts or 20 Chapters and 2 Appendices, as detailed in the table of the contents.

The topics in the 20 Chapters are introduced in Gáthá 2.

Its translation is:—(14) spiritual stages (Guṉa-Sthána); (14) Soul-classes (Jíva Samása); (6 kinds of) capacity to develope (Paryápti); (10) Vitalities (práṉa); (4 kinds of) Animate of feelings or

Impulse (Sanjná): and (14) Soul-quests (Márganá); also (12 kinds of) Conscious Attentiveness (Upayoga); respectively have been described (in) 20 chapters.

NOTE:–In the 20 chapters, the 14 soul-quests alone form 14 chapters, the others take one chapter each. Gáthá 4 tells us how Soul-classes, Developableness, Vitalities, Rationality and Attention are included in the 14 Quests, and therefore the chief considerations in treating of the soul are,

14 Spiritual stages, the degree to which the mundane soul has advanced in its freedom from wrong-belief, vowlessness, negligence, passions and vibratory activity; and

14 Soul-quests, the conditions, circumstances, and equipments which help us to identify the soul when we are seeking to mark it in the infinity of mundane existences.

These 2 are also interconnected. The stages classify the soul briefly; the quests take them up in greater detail (See Gáthá 3).

The stages are named in Gáthás, 9-10;

मिच्छो सासण मिस्सो अविरदसम्मो य देसविरदो य।
विरदा पमत्त इदरो अपुव्व अणियट्टि सुहमो य॥ ९॥
उवसंत खीणमोहो सजोगकेवलिजिणो अजोगी य।
चउदस जीवसमासा कमेण सिद्धा य णादव्वा॥ १०॥

The English translation is:—

Delusion (Mithyátvá); Downfall (Sásádana); mixed (Mishra), and vowless right belief (Avirata Samyaktva), Partial-vow (Desha-Virata); imperfect vow (Pramatta-Virata), the other, perfect vow (Apramatta-Virata), New thought activity (Apúrva Karana), Advanced thought-activity (Anivritti Karana), slightest Delusion (Súkshma Sámparáya), Subsided-delusion (Upashánta Moha), Delusionless (Kshína Moha), Vibratory omniscient conqueror (Sayoga Kevalí Jina), and non-vibratory omniscient (Ayoga-Kevalí), these 14 should be known to be the spiritual stages (Gunasthána), one after another. After the last, the soul becomes liberated (Siddha).

The Quests are given in Gáthá 142:–

गइइंदियेसु काये जोगे वेदे कसायणाणे य।
संजमदंसणलेस्सा भवियासम्मत्तसण्णिआहारे॥ १४२॥

The English translation is :—

The fourteen-soul-quests are:—1 Conditions of existence(Gati), 2 Sense (Indriya). 3 Embodiment (Káya), 4 Vibratory activity (Yoga), 5 Sex-inclination (Veda), 6 Passion (Kasháya), 7 Knowledge (Jnána) 8 Control (Samyama), 9 Conation (Darshana). 10 Thought-paint (Leshyá), 11 Capacity of Liberation (Bhavya), 12 Right-belief (Samyaktva), 13 Rationality (Samjnitva), and 14 Assimilation of matter (Áhára).

The stages and quests, with their many divisions and sub-divisions, and inter-connections (these are specially treated in the two Appendices, Gáthás 677-734), really exhaust the point of view from which souls in the world may be viewed. Our matter-mad, mammon-mad world may blind us to Truth. But the sign-posts on the path to it, though deserted and neglected still shine with their eternal splendour and are unerring guides to the soul who understands itself and cares to tread the hard and lonely but sure path to freedom unending and bliss everlasting. Shrí Nemichandra has not erected these sign-posts. He is eager and careful to tell us at each step "The Conqueror has said so" "the All-knowing has described it;" etc. The passions and the cease-less vibrations are the primary and essential cause of stages and these and the operation of other Karmas that of quests. The soul who wants to know itself will soon see its thraldom to the Passion of Anger, Pride, Deciet and Greed, and Sleep and Attachment and their innumerable combinations. Here as everywhere else in Jainism, there is no room for unreasoned faith. If anyone claims this and frightens away the earnest inquirers, it is not the fault of Jainism. It is a gross misunderstanding, and misrepresentation of Jainism. It is fouling one's own nest. True Jainism does not want blind faith. It wants knowledge of Universal principle. Nay, More. It wants realisation and application of this knowledge to the tears and smiles of our neighbours, to the dew and sun on the red rose, to the rainbow on the sky, to the roaring torrents of the Niagara, to the fury of the floods and famines in our Motherland, India, and to the solution of the soul-racking problems of Economics and Politics in Europe and America. No corner of the Universe, no condition of life, no modification in our finest tremor of the mind or soul, no change of form in lifeless matter anywhere — nothing is hidden from Jainism. Nothing is exempt from the Sovereign Law of Causation, from the unconquerable Rigour of Karma. The Stages and Quests of the soul here below are entirely due to this. The omniscients of old, the saints, with souls which were purer than the purest ideals concievable by men, and stronger

than adamant in their body and more lustrous in the Light of their souls than the sun or many suns,—these saints saw these Eternal Principles of Life and embodied them in their teachings. These teachings are for all souls high or low, in all ages and in all climes. There is no barrier of casts, creed or colour to their investigation and adoption. The greater part of Jaina literature is still unpublished. Therefore its lustre is not shed all over the world. Therefore the whole of humanity is in the iron-grip of war, of trade-jealousy and trade-deciet, of pain and selfishness, of dejection, disappointment and fear.

Popular Aspect of the Philosophy in the Book.

Evidently in Religion and Philosophy there is no greater concept than Soul; and in the whole world there is no greater phenomenon than life.

This book throws a flood of light on the question of Living beings as we know them and how they may reach their ideal—Nirváṉa.

Living man as we see him is obviously a combination of two distinct substances; Living and Non-living. Let us consider these.

At the outset one marvellous thing is noticeable. We do see purely non-living things, as the pen with which I am writing or the paper which you are reading. But pure life is never met with in the world. So the position really is that we have:—

(1) Living substance mixed with non-living substance; and

(2) Non-living substance.

There is non-living matter in both. But in one there is life also; in the other, not.

Vitalities.

Another important and useful fact is the fact of death.

It is not annihilation of anything, soul or matter. It is only a separation of the outer body from the soul, which is still combined with two material but fine bodies. It is only when soul obtains liberatoin, that it becomes permanently pure and completely rid of all combination with matter. By careful comparison we can find a trace to the characteristic features of life and its differences from lifelessness.

The first thing we notice in one, who was living but is dead now, is that his senses do not act. He cannot touch, taste, smell, see or hear. He has no vitality of the senses. Also he is powerless. He cannot act, speak or think. He has no force, no vitality of body, speech or mind. But many of these things may be absent

also in a living man who is asleep, in a trance or otherwise unconscious. Therefore all over the world we examine the man's respiration. If it is there, we say, "he still lives." If not, we say "he has breathed his last." So Spencer speaks of Death as "nought but parting of the breath." Faerie Queene, book 7, canto 7, stanza 46. This respiration is a sure sign of life. It is also popular speech to say of a dead man, "he has numbered his days"; "his time has come" etc. Without going into the insoluble mysteries of metaphysics, in the above common observations, which may be made anywhere and at any time and by anyone, we have the surest and most self-evident distinction between living and lifeless objects. If we can believe in the testimony of our own immediate observation, confirmed by the fact that the experience of every other thinking being is exactly the same, we must sum up the distinction between living and non-living substances thus. A non-living substance does not have,

(1) The Vitality of the 5 senses;
(2) The Power of body, speech and mind;
(3) Respiration; and
(4) Age.

These four may be called the four (or with their sub-divisions ten) vitalities of living beings.

But it is noticeable that all these four or ten are also a manifestation of one underlying real fact; *viz.* that of consciousness. In a dead body the sense-organs are there and the eye may be impressed with colour and form as before, but there is no consciousness behind it which in life received, and recorded, and responded to the Ocular stimulus. The four or ten Vitalities are sure signs to distinguish the living from the non-living; but in reality it is consciousness which distinguishes life from lifelessness.

Too much and too careful thought cannot be given to this Consciousness. If we do not understand it, we shall wander from the truth. Let us, therefore, try to gain further insight into this consciousness.

Consciousness. Attention. Knowledge.

We often pass through a street without seeing or hearing things which are present before the eye and the ear. A man spoke; but we say, "I am sorry, I did not hear him." The speech was there; the sound waves impinged on the ear and yet we did not hear, Why? simply because we were absorbed otherwise. We were not, *i.e.*, our consciousness was not, attentive to it. This Attentiveness

of consciousness is another great distinction between the living and the lifeless. This attentiveness, of course, will be of as many different sorts as there are activities of the senses, mind and the soul, of which we can be conscious. We can be conscious of an object of sight, or of the other four senses; or of the soul itself directed to a material object or to its own Omniscience. Thus our Attention also may be directed towards an ocular, or non-ocular object, or towards the soul directly knowing a material object or full of its own Omniscience.

Notice also, that of necessity, this Attention is essential to any kind of Knowledge. As a matter of fact, if we subject any piece of our knowledge to deep analysis we can note the following stages.

1. To begin with there is consciousness itself. This is the centre of life. It is life itself. It is the first and unmistakeable characteristic of what is called soul.

2. It must be Attentive to conate an object, *i.e.*, to be inclined towards an object, *i.e.*, to be merely turned towards it.

3. It must conate the object, *i.e.*, it must be aware that some object is present there, without determining anything more about in the least.

4. Then it must attend to know that object in however slight a detail. This is the Attentiveness which must proceed knowledge.

5. Then a detail is grasped and knowledge begins, when we know a thing, we are not conscious of these 5 steps. But since our birth we are so much habituated to gain knowledge by means of our senses and mind, that these 5 steps are a sort of reflex or automatic, unconscious action of our busy consciousness. When we walk even for miles, or see with our eyes, or wink or breathe, or our blood courses in the body—we are seldom conscious of any of these things. They are familiar, habituated, and reflex or unconcious actions, and therefore unobserved. But their stages are all the same there. The alternate balancing of the whole body on one foot, then bending forward, then balancing on the other and so on; the closing of the eyelid to protect the eye; the inhalation of air to supply the lungs with oxygen, the exhalation to put forth foul carbonic acid gas, etc., each little action with its minute process and delicate machinery is going on without our attending to it, consciously. Infinitely, more delicate and unobserved are the myriad throbs in our mind, which we call our channel of knowledge Only an Omniscient can see the millions of regular, natural processes by which the smallest particle of knowledge is called into being. Familiarity

has bred indifference amounting to ignorance in us. This psychic factory is within our own bodies.

Take an example :—1. You are reading these words before your eyes, if you are dead and unconscious you can never read the words although they are before your eyes. There is no consciousness there. To be able to read you must have consciousness

If your thoughts are away, *e.g.* a siren song from your neighbour fascinates you and you are all ear to it. You cannot read these words, for your consciousness is not Attentive to the words. So attention is needed.

3. When your attention is drawn to the words in the first instance, there is merely a conation of them. You are merely conscious that something, not words, but merely something is there. This is conation (Darshana). This precedes knowledge. But it is most difficult to detect it or to describe it. It is itself an indescribable stage of consciousness touching a knowable object. It is merely a sort of is-ness of something of which your attentive consciousness is aware. It is not knowledge ; nor even the beginning of knowledge. It is merely a preliminary, but a necessary preliminary, to knowledge.

4. After this conation by attentive consciousness, the consciousness is directed to know the thing. The first instant witnesses the Attention of the consciousness shifted from conation to knowledge. This attentiveness is the beginning of knowledge. After this, knowledge begins. These stages are exceedingly difficult to analyse. Very profound, patient and long practised self-analysis is needed to perfectly verify them. But they are there. They may be sensed satisfactorily by any one who gives sober, serious and staid thought to the grasping of them.

From being aware of the mere is-ness of something in the paper before you, you instantly are conscious that there are some sort of letters there. Your mind questions ? What kind of letters ?

The next instant answers: letters of the English Alphabet. You impress this on your mind and record and retain it there for future use. This is useful to you on future occasions. You may remember it, you may recognise it by seeing these very words again or by seeing some others similar or dissimilar to them. You may collect together many records like this and build up an induction on the basis of them. From your induction you may deduce inferences.

From all the above knowledge about the words you are reading, you may lead yourself on to a knowledge of something else which is not in the words themselves. So from the mere sense of having seen the words, *i. e.* from a merely sensitive knowledge about them you may go on to think that they are philosophical symbols and exclaim with Milton :—

" How charming is divine philosophy,
Nor harsh and crabbed, as dull fools suppose,
But musical as is Apollo's lute,
And a perpetual feast of nectared sweets,
Where no crude surfeit reigns". Comus 11,476-480.

If you analyse your experience about these words you will easily perceive no less than thirteen distinct stages in it. 1. Consciousness (Chetaná). 2. Attention (Upa-yoga) of this consciousness towards the conating (Darshana) of these words. 3. Conation (Darshana) itself *i.e.* the awareness that something is there, 4. Attention (Upa-yoga) of consciousness to know (Jnána) and to see. 5. Actual sight, (Avagraha) the preception that there is something like words there. 6. The desire (íhá) to know further the question what letters are these. They seem to be English. It is the process through which mere preception is transmuted into judgment ; it is the conception and comparison or pre-judgment or ratiocination. 7. The judgment,(Aváya), The answer ; they are English letters. The retention (Dháraná), the fixing of the judgment in the mind. 9. The memory (Smriti)of the words. 10. Their recognition (sanjná). 11. The Induction (chintá) from them. 12. The deduction(Abhinibodha)and 13. The Scriptural knowledge (Shruta) *i.e.* the extra knowledge of other things derived through the sight of the script of the letters.

It is easy to see that the first four are pre-knowledge stages; and the next eight from 5th to 12th are stages of degrees of sensitive knowledge, and the last is inferential knowledge, which may be termed Scriptural knowledge.

Consciousness may further know things directly without the intermediation of the senses or the mind. The soul itself may visualise matter directly or may visualise the impressions about it in the mind of another. This kind of knowledge is very rare and can be understood only after great profound study and longlived life of controlled discipline and purity. Still more difficult to understand is Omniscience. I shall try to take the reader up to it gradually, provided he is patient and dispassionately in search of Truth, and

not in the hurry to criticise, or dogmatise, to say " What is Truth," and then Pilate-like to go away,

8 kinds of knowledge.

One thing I may here say, although it is obvious that Sensitive and Scriptural knowledge may go wrong. Even Visual knowledge (direct vision of matter by the soul) may go wrong but direct Mental knowledge of the mind of others and Perfect knowledge or Omniscience cannot go wrong. Thus we may be said to have come to 8 kinds of knowledge; five right and the first three wrong also.

These are the first batch of considerations of the great fact of consciousness in living matter. And we must remember that each kind of conscious activity has its preliminary Attentiveness.

Thus we may sum up. Consciousness is Attentiveness of Conation or of Knowledge, or Conation or Knowledge itself. Conation is for Ocular, (Chakshu), Non-ocular (Achakshu), Visual (Avadhi), or Perfect (kevala) Knowledge.

Knowledge is Sensitive(Mati),Scriptural(Shruta),Visual(Avadhi), Mental(Manah Paryaya) or Perfect (Kevala), also wrong Sensitive (Ku-Mati), wrong Scriptural (Ku-Shruta), and wrong Visual(Ku-Avadhi) Knowledge.

Let us illustrate again. Consciousness which is the mighty, real characterstic of life is the starting point. You must be alive to read these words. You must be attentive to feel that something is there. You must conate these words. Then again you must be attentive to perceive, then alone you begin to know them, *i.e.* have perception, conception, judgment, retention, memory, recognition, induction, or deduction from them.

Roughly it may be said that attentiveness for conation or knowledge of any kind is the first instant of conation or knowledge. As the name implies it is the instant in which consciousness attends to conate or know an object. Also obviously conation is a necessary preliminary to knowledge.

Consciousness is the most essential difference between the Living and Non-Living. It deservedly detained us for a moment. But we must attend once more to a distinction between the two mighty categories, the Living and the Non-living Substances.

We have seen that the first distinction is that the Living has and the Non-living does not have the four or ten vitalities of the five senses; the power of mind, speech and body; respiration; and age. We found the second distinction to be attentiveness of consciousness to four kinds of conation, Ocular, Non-ocular, Visual and Perfect; and to eight kinds of knowledge, Sensitive, Scriptural,

and Visual of the right as well as wrong, Mental and Perfect, of the right (kind only.)

The Soul and the Body.

We also saw that although Non-living substance is found in fair abundance around us, living substance always seems to be mixed up with non-living matter in the world. Popular phraseology teaches us to call this non-living sheath of the living consciousness, its "body". "One body, one soul" seems to be the general motto of the universe. There are exceptions, but they need not detain us here. Botanical and other Scientific researches have taught us the learning of parasits and their hosts; so one body becomes the lodging of many souls. But to stick to popular parlance, one unified, individual consciousness forms the *ego* or soul or "I" and it fills one body. The crudest observation shows that this consciousness has the capacity of completely filling the size of its particular body. The elephant has a conscious individual soul; so has an ant. So we may note as the third distinction between life and lifeless matter that life has the capacity of completely filling its lifeless sheath with consciousness, or in other words, or being co-extensive with its body.

Notice also that the same grows fat on high living, or grows thin by disease. Indeed the little new-born baby becomes a big boy, then a bigger powerful man, and then a weak, emaciated old man; yet all through, the same one individual consciousness completely fills the body in its different sizes. The soul is capable of contraction and expansion.

The Soul Acts and Enjoys.

Look at the living-non-living mixture from another point of view. We attribute activity and enjoyment to it. We say of a man's act: What a good or bad thing he has done. When a man acts without restraint or rashly and comes to grief, we say: this is the fruit of his folly," If a man is good, and prosperous, we say; "Oh! he does deserve it all and more." These popular phrases really have a philosophical significance. They attribute responsibility and reward to our consciousness. They imply that this consciousness is an active, responsible agent; is the Doer of all actions; and is the Enjoyer of the fruits of these actions, good or bad.

It is necessary to remember these, lest we should fall into the error of exempting the soul, *ego* or individual consciousness from all responsibility for his actions, good or bad, and thus at one stroke uproot all ethical distinctions and fullstop to discriminate actions.

We must also draw a distinction between the actions and the inner activity, to which these external actions are due. From the practical point of view we must emphasise the external actions, and from the real point of view their causes in the inner activity of our consciousness. But the responsible agent of both these is the individual consciousness itself.

Consciousness is as such purely itself, *i.e.* quite separate from matter which is unconscious, lifeless. From this pure or real point of view, we may say that all action and enjoyment of the soul is within its own consciousness.

The Soul is Immaterial.

Once more let us compare our categories, the Living and Non-living. The most obvious form of non-living substance is matter; as iron, dry wood, sapphire, stone wall, key of our lock, our table, chair and innumerable other objects conveniently handy for this investigation to anyone at all times and at all places. That is the chief characterstic of this mass of matter of so many kinds? It is obviously this: It can be known by the senses. It has colour; we can see that coal is black; sapphire is blue; gold is yellow, ruby is red; and snow is white.

Again if we taste various kinds of matter we find that pepper is pungent, that aloes is bitter, that salt is saline, that the juice of an unripe mango is acid, and that sugar is sweet. Again rose essence smells sweet, Sulphur does not smell nice. Also, iron is cold, dry wood is not compared with iron; silk is smooth; sand is rough; cotton is soft; stone is hard; a feather is light and lead is heavy. We can sum up these 5 colours, five tastes, two smells and eight touches as the more obvious characteristics of lifeless matter. None of these twenty is found to characterise Consciousness, or pure life. Of course when life is mixed with non-living matter, it assumes all these distinctions of colour, taste, smell, and touch. Thus embodied consciousness does have colour, taste, etc. Soul is not matter. Byron rightly said that is the matter never mind him what is the mind, no matter. By "mind" we must mean the taking *Ego*, the soul.

Possibility of Omniscience.

This point is radical and deserves a little more consideration. Above we have seen vitalities, attention, conation, knowledge, doing and enjoying, and co-extension with the body to be the observed characteristics of the living substance. Here we may pause for a moment to consider these characteristics also. They were all

derived from our observation of a dead corpse and a living reader of these words. In the corpse, we simply noted the absence of the living and thus indirectly inferred that what was absent, belonged to and was taken away by the living substance when it left the corpse lifeless. The living reader gave us mostly the psychic stages of conation and knowledge. But in all these we are not able to study or observe pure life. Indeed it must be confessed frankly that there is absolutely no means at present of our studying life or soul directly and fully in its pure condition without any admixture of matter in it. We are in the world. There is no pure soul in this world of ours. All are embodied or mundane souls. In studying them, except in abstract thought, we cannot separate the living soul from its sheath of non-living matter, *i. e.*, the body. But the living embodied soul also can exhibit in the world such a high degree of manifestation of pure life and independence of non-living matter, that we can form a very near idea, of a pure perfect soul. As we approach that idea we find that vitalities, and responsibility for doing and enjoying shrink more and more; and that conation and knowledge correspondingly increase in purity, extent, depth and fineness. From this it is justifiable to conclude that the ultimate idea of a perfect soul, *i.e.*, the ideal soul will be identical with an individual consciousness which has perfect conation and perfect knowledge with their attendant perfect power and perfect bliss. Also that this stage must mean total separation or liberation from matter. Thus alone from a consideration of the obvious categories, of the living substance and non-living substance, gradually, and after very deep, persistent, patient, difficult, and long study and contemplation we can arrive at a conception of a Pure Soul, the Highest Self, the Ideal, God, or whatever other name you like.

Living substance rises higher and higher towards the condition of matterless living, and ultimately, when perfectly rid of matter, it attains an eternal condition of Pure Light in Self-Absorption and by nature ascends upwards to the top of universe.

There is no turning back, and no further bondage with matter, and no transmigrations. Its modifications there, consist of its own perpetual self-modification. It has perfect conation and perfect knowledge. It is itself. It is liberated. It is Pure Soul.

But excepting this condition of absolute purity, the soul's own pure qualities are effected by those of matter. So we find that attention, conation and knowledge, which are pure consciousness or its modifications, are observed in a mundane or embodied soul, to

exist along with vitalities, and the size of the body, and are responsible for sowing and reaping the fruit of action, which are the characteristics of the living being united with the non-living matter and with touch, taste, smell and colour the pure characterstics of non-living matter.

The whole picturesque and endless variety of life, —— physical, mental and emotional life in the universe is the effect and summation of infinite ways in which the Living unites with the Non-living.

Let us try to consider this glorious wealth of variegated life of souls in the universe. The whole universe is packed full of living creatures. Indeed in such out-of-the-way and unexpected places, does our knowing intelligence light upon life, that some Great Intellects have gone the length of saying that all is Life and there is no lifeless matter at all. This of course is easily refuted by common, everybody, universal observation. In comprehending the almost incomprehensible vastnesses of space and time and their contents let us keep a cool and dispassionate head lest in our admiration of one or other of the several constituents of the universe, we should deny one or more and thus cripple our further and full knowledge of the whole truth of things. Indeed the checking of our premises and first conclusions again and again is absolutely essential if we, imperfect human beings, want to gain right knowledge. The search after Truth is not a child's play : the path to it is more narrow to traverse than the passage of the camel through the eye of the needle in the Bible.

The universe, then, teems with infinite living forms. How to observe, analyse, and classify them, so that we can advance on the path of our tremendous, trackless inquiry ?

I propose to take this matter up in three different ways.

1. Souls classes (Jíva Samása). There are obvious differences of body, sense and mind in different classes of souls: –The body is primarily the basis of this classification. This in Jainism is technically called soul-classes. (Jíva Samása).

2. Soul-quest (Márganá). It comprises other inner differences in species, sex, passion, knowledge, conation etc., –In soul-quest, the embodied condition of the soul, (*i.e.*) the mixed living and non-living condition is primarily the basis.

3. Spiritual Stages (Guṉasthána). They concern the purely-inner progress of the soul. In these spiritual stages, the progress of the soul from ignorance and delusion to perfect self-absorption is traced.

1. Jiva Samasa—Soul-Classes.

From the protoplasm of the germ-cell to a full-blown human being, there is an infinite number of mundane souls or living beings in the universe. The protoplasm so far as is known at present, has no ears to hear, no eyes to see, no nose to smell, no tongue to taste; it has only the sense of touch. The human being has all the five senses fully developed and distinct, and a mind also which is also a sort of additional and higher sense (a quasi-sense), the organ of which sense is invisible to us. In Jainism, it is an organ which is made up of subtle matter called Manovarganá, or mental matter. Its form is like a lotus with eight petals near the heart. Dr. Robert Bell has long held the theory that the solar plexus is the real centre of mental activity. Professor Troude and eminent war-surgeons dispute the brain as the seat of mental activity. In war time operations, brains were removed without impairing the mental faculties. (The Leader, November 12, 1920, page 7, Col. 3).

Thus we can divide mundane souls into 6 classes :—

1	With the sense of touch only				...	...		fine.
2	,,	,,	,, & taste		...	...		gross.
3	,,	,,	,,	,, & smell		...		,,
4	,,	,,	,,	,,	,, & sight	...		,,
5	,,	,,	,,	,,	,,	,, & hearing		,,
6	,,	,,	,,	,,	,,	,,	,, & mind	,,

Fine-one sensed souls cannot be known by our senses. They can penetrate all matter. They are everywhere in the universe. They are not obstructed by, and they do not obstruct others. They die their own death.

Some of the above 7 kinds are born with the capacity to develop, others die before acquiring the capacity to develop. Each one of the 7 may therefore be developable or non-developable. Thus there may be said to be 14 soul-classes in all.

Here another distinction may be considered. Some mundane souls when attacked or in fear of something or some-one, can voluntarily change their place in space. A man attacked with a sword or by a lion can run away from the lion or his assailant. So a dog, cat, pigeon, butterfly, maggot, or the finest animalculœ which we can see, runs away from the vicinity of danger and death. It is merely a paraphrase of the universal instinct of self-preservation.

But it is evident that a blade of grass, a huge oak, or banyan or a stone growing in a quarry cannot run away before the scythe, axe, or spade which threatens to put an end to its life. This capa-

city to be able to take one's body from one place to another divides souls in the universe into Immobiles, like stones in quarry, vegetables, trees, etc., and mobiles like men, animals, birds, etc.

Observation will show that all one-sensed souls are immobile, incapable of voluntary change of place; and that all the other souls are mobile, who can at will run away from danger or death.

The classes are said to be 14 in Gáthá 72; 57 in Gáthá 73; 98 in Gáthá 79 and 80; and 570 in Gáthá 78. But we can classify them into 406 soul-classes, also, as below :—

406 Soul-Classes of Mundane Souls.

Sub-human, One-Sensed having the sense of Touch only.

Earth-bodied—Soft ...	1	Each one of the 7 is Fine or Gross, ∴ 7 × 2=14 (1–7)	Each one of the 27 is develop-able, poten-tially develop-able, or totally undeve-lopable; therefore 27 × 3=81 (1–27)
,, Hard ...	2		
Water bodied	3		
Fire-bodied	4		
Air-bodied	5		
Vegetable			
Non-one-souled			
Ever-one-body-many-souled (Nitya-Nigoda) ...	6		
Other-one-body-many-souled (Itara-Nigoda) ...	7		
One souled ...			
Host-one-souled—Trunk	15		
Creeper	16		
Plant	17		
Tree	18		
Root	19		
Non-host-one-souled—Trunk ...	20		
Creeper	21		
Plant	22		
Tree	23		
Root	24		
Two-Sensed having Touch and Taste	25		
Three-Sensed having Touch, Taste and Smell ...	26		
Four-Sensed having Touch, Taste, Smell & Sight ...	27		

Sub-humans, (42), as per detail below :—

In Work Region, Five-sensed Irrational.

Aquatic	1
Terrestrial	2
Aerial	8

,, ,, ,, Rational.

Aquatic	4
Terrestrial	5
Aerial	6

Each one of the 6 may be born by (1) Uterine birth and may be developable or Potentially developable, thus giving 12 classes; or (2) spontaneous generation and may be developable, potentially Developable or totally undevelopable thus giving 18 classes. And thus 12+18= 30

In the Highest Enjoyment Region
Terrestrial, Developable 31
,, Potentially developable ... 32
Aerial, Developable 33
,, Potentially developable ... 34

In Middle Enjoyment Region.
Terrestrial, Developable 35
,, Potentially developable ... 36
Aerial, Developable 37
,, Potentially developable 38

In Lowest Enjoyment Region.
Terrestrial, Developable 39
,, Potentially Developable ... 40
Aerial. Developable 41
,, Potentially developable ... 42 42

<u>Human</u> (13) as detailed below :—

In Work-Region Árya Khanda.
Of Uterine Birth, Developable ... 1
,, Potentially developable ... 2
Of Spontaneous generation, Absolutely undevelopable ... 3

In Work-Region, Mlechchha Khanda.
Developable 4
Potentially developable 5

In Highest Enjoyment Region.
Developable 6
Potentially developable 7

In Middle Enjoyment Region.
Developable 8
Potentially developable 9

In Lowest-Enjoyment Region.
Developable 10
Potentially developable 11

In Distorted Enjoyment-Region.
Developable 12
Undevelopable ... ... 13 ... 13

Celestials (172), as per detail below:—

Residential	10
Peripatetic	8
Stellar	5
Heavenly, in 31 layers in 1st and 2nd Heavens.	31
in 7 layers in 3rd and 4th Heavens.	7
in 4 layers in 5th and 6th Heavens.	4
in 2 layers in 7th and 8th Heavens.	2
in 1 layer in 9th and 10th Heavens.	1
in 1 layer in 11th and 12th Heavens.	1
in 3 layers in 13th and 14th Heavens.	3
in 3 layers in 15th and 16th Heavens.	3
in 9 layers in 9 Graiveyaka ...	9
in 1 layer in 9 Anudisha ...	1
in 1 layer in 6 Anuttara ...	1
	86

Each one of the 86 may be developable or Potentially developable, giving in all 172 Classes 172

Hellish (98), as per detail below:—

in 13 layers of 1st Hell	13
in 11 layers of 2nd Hell	11
in 9 layers of 3rd Hell	9
in 7 layers of 4th Hell	7
in 5 layers of 5th Hell	5
in 3 layers of 8th Hell	3
in 1 layer of 7th Hell	1
	49

Each one of the 49 may be developable or Potentially developable, thus in all 98 Classes 98

The total of all the above is 406 :—

Sub-human		123
One to Four-Sensed ...	81	
Five-Sensed	42	
Human Five-Sensed		13
Celestial ,, ...		172
Hellish ,, ...		98
Total Soul-Classes ...		406

The following points as to the soul-Classes may be explained for the reader who is not familiar with the technicalities of Jainism.

NIGODA (VEGETABLE) KINGDOM.

Sádhárana, or Common, or Group-Souled Vegetables.

The Universe is 14 Rajus high, 7 Rajus at the base, with a thickness which at the base is 7 Rajus, then gradually decreases to one Raju at a height of 7 Rajus, *i.e.* at the Middle of the Universe, where the Middle World, *i.e.* the region of the human and sub-human beings, is situated. Then it gradually grows to a thickness of 5 Rajus at the point where the sixth Heaven ends, and which marks the Middle of the Upper World, or the region of Heavenly beings; finally it gradually decreases to a thickness of one Raju at the top of the Universe, *i.e.*, 14 Rajus high above the base, 7 Rajus high above the Middle World, and 3½ Rajus high above the sixth Heaven. It is here, that the Siddha Kshetra, or the Region of the eternally liberated Souls is situated. This is at the top of the Universe. (See Map at the end of this Introduction).

"Nigoda" beings are of two kinds, fine and gross. Fine Nigoda Living beings exist everywhere in the Universe, from the nethermost hell to the highest region of the eternally liberated souls. They are one-sensed, both developable and undevelopable, take birth and die 18 times in the short interval of time taken by one pulse-beat of an average human being. Of course, being souls, they have knowledge, but this knowledge, preceded by its conation, is limited to the sense of touch. These Nigoda souls are neither earth-bodied, water-bodied, fire-bodied, nor air-bodied. They belong to the vegetable sub-classes of the Immobile class of souls; They have one body, occupied by many souls which are born, which live, and which die together.

These group-souls are of two kinds:

(1) Those who have never left Nigoda. These are called Nítya Nigoda, ever-one-body-many-souled.

(2) Those who left Nigoda and became embodied in higher forms of soul-classes, but have come down to Nigoda once more. These are called Itara Nigoda, or Chaturgati Nigoda. One-body many-souled.

These two are also called Sádhárana, or "Common" or Group-Soul-classes of vegetables.

Pratyeka or Individual-Souled Vegetables.

Other vegetables have one body and one soul only. They are called individual-souled or Individual (Pratyeka) vegetables. These are always gross, and never fine. But these again may or may not have parasites or hosts. Thus there are 2 kinds:—

(1) Sapratishthita, or Host-one-souled vegetables.
(2) Apratishthita, or Non-host-one-souled vegetables.

Each one of these two, being either a Trunk, Creeper, Plant, Tree, or Root, there are 10 classes of these individual-souled-vegetables, so-called in contrast to common or group-souled vegetables.

Bhoga-Bhumi (Enjoyment Region).

The Jaina conception of the Middle World is that it is entirely confined to the one Raju square of the layer of the Mobile Channel (Trasa Nadi), at a height of 7 Rajus from the base of the Universe.

This Middle World consists of concentric rings of successive Continents and Oceans. Each succeeding ring has a width double of the ring-width of its predecessor. In the centre of the Middle World there is the first Continent Jambudvipa, of a diameter of one lac (1,00,000) Yojanas. It has in its centre the Sumeru mountain, which has a height of 1,00,040 Yojanas, 40 Yojanas of which form the top, and 1,000 Yojanas of which are embedded in the earth as the sub terranean foundation of the Mountain, and which has a circular base of the diameter of 10,000 Yojanas.

The Ocean, Lavaṉa, next to Jambúdvípa and encircling it all round is a ring with a width of 2 lac Yojanas. The next Dháṭu kí Khanda, is a continent, a ring with a width of 4 lac Yojanas. The next Kálodadhi is the Second Ocean with a ring-width of 8 lac Yojanas. The next Pushkaravara Dvípa, is the third Continent with a ring-width or 16 lac Yojanas. And so on, till through innumerable Continents and Oceans we reach the last pair of rings, the the Svyambhú Ramaṉa Ocean. This is the last ring of water holding our Middle World in its embrace.

It is to be noted that the third Continent Pushkara-Vara-Dvípa has a circular mountain bisecting it equally throughout the width of its ring. This mountain is called Mánushottara, Cis-human, as there are no human beings beyond its limits nor can any human beings go beyond its limits. Thus the human regions are a circle of 45 lacs of Yojanas, and comprise the first two oceans and the first two and a half Continents.

It is noticeable that in Jainism there are 5 regions, each with a diameter of 45 lacs of Yojnas.

(1) The above human region is called the $2\frac{1}{2}$ Dvípas.

(2) As Nirvána is attained only from the human regions, the Siddha Kshetra at the top of the Universe also is a region with a diameter of 45 lac Yojanas.

(3) So is Siddha Shilá, the earth below the Siddha Kshetra.

(4) The first Indraka-Vimána or central celestial Car or residence, just one hair's breadth above the apex of Sumeru.

(5) The first Indraka Bíla or Central hellish hole or residence of the denizens of hell in the first layer of hell, one lac Yojanas below our earth.

It is also interesting to note that there are 3 regions with a diameter of 1 lac Yojanas, and 2 regions with a height and thickness of the same extent respectively.

(1) Jambúdvípa, the first Continent in the centre of the middle World.

(2) The last Indraka Vimána or central celestial Car or residence in Sarvártha Siddhí in the last or 3rd layer of the Upper World.

(3) The last Indraka Bila, or Central hellish hole, or residence of the denizens of hell in the last or 49th layer of hell in the seventh earth in the Lower World.

(4) The height of Mount Sumeru minus its top of 40 Yojanas.

(5) The thickness of the first Earth from its crust at the Middle World down to the end of the second part; Paṉka Bhága, *i. e.*, just before the beginning of the first layer of the first hell is also 1 lac Yojanas.

Now the Central or first Continent, Jambú Dvípa, has a diameter of one lac Yojanas. This is divided into 7 Countries (Kshetra) each separated from the other by a mountain (Kulâchala). Thus we have 7 countries and 6 mountains. The first is a Country; the second, a mountain and so on. Each succeeding division has double the width of its predecessor, till we reach Videha, the central region round Sumeru, from where the width begins to be half of its predecessor. Thus arithmetically the divisions are 1,2,4,8,16,32,64, 32,16,8,4,2,1, a total of 190 units. The countries in the extreme north and south being each of one unit have a width of one lac Yojanas divided by 190 *i.e.* $526\frac{6}{19}$ great Yojanas.

The second, third and fourth Countries have respectively 4, 16, and 64, units of width; as also the corresponding countries in the North, counting North to South, *i,e.* in each case from Lavaṉá Ocean to Mount Sumeru.

In these 3 pairs of Countries there are the three Bhog Bhumis or Enjoyment-Lands, being the Lowest (Jaghanya), Middle (Madhyama), and the Highest (Utama) Bhoga-Bhûmis, respectively.

In Videha, however, the Eastern and Western Countries, beyond the Eastern and Western Limits of the Bhadra Shála forest, are Karma Bhumi. The rest alone, *i.e.* the region immediately round Sumeru is the Highest Bhoga Bhumi. The region in the North

is called Uttara Kuru, that in the South Deva Kuru, Bhoga Bhumi.

In 32 countries of Videha, and in the rest of the Continent there is Karma Bhumi or Work-Region, where people have to depend on agriculture etc. for their living. In Enjoyment Region, they have no work to do, they get all that they want from Kalpa Vrikshas, wishing-trees, never have disease or accidents, and live the full span of their lives. The least happiness of a man in Bhoga Bhumi is infinite times the happiness of a Chakravarti.

It is very significant that the islanders of Java have a word in their language denoting an Enjoyment-Land. Is it that the Jaina missionaries and colonists penetrated into these islands, centuries and centuries ago, and left the tradition of their Bhoga-Bhumi there ?

Kubhoga-Bhumi (Distorted or Improper Enjoyment-Region).

In the Lavana Ocean, round Jambudvípa, and in Kalodadhi round Dhatu kí Khanda, there are 96 islands ; 48 in each, 24 on each shore of the Ocean. They are inhabited by ill formed persons (kumanushya) with disproportionate (hundaka) bodies. All of them have an age of one Palya. These people also do not have any agriculture etc. and live, some on mud and some on fruits. They have no Wishing-trees. As they have no arts of agriculture etc., they are called people of Bhoga Bhumi, but as their life is low and savage-like and their forms improper and distorted, the land is called Ku-Bhoga Bhûmi or wrong, distorted or improper Enjoyment-Land.

Paryápti (Developableness).

The Chapter on Paryápti (Developableness) in Jainism is interesting, but not free from intricacy. It is dealt with in Jiva Kanda Chapter III Gathás 118-128 ; and is followed by an account of prána (Vitality) in Chapter IV (Gáthás) 129-133. Biologists and Zoologists alone can say if it is capable of being subjected to experiments. But the briefest Jaina account is this. The newly born soul is incomplete, but has the capacity to become complete, in assimilation, body, senses, respiration, speech, and mind. The completion of the capacity to develop these 6 assimilation etc., makes the 6 Paryáptis. When a soul goes from one condition of existence to another, it assimilates the molecules of áháraka matter, and also of speech matter in the case of more than one-sensed, and of mind-matter in the case of rational beings. The áháraka molecules form the physical body of human and sub-human beings, the fluid (Vaik-

riyaka, transformable) body of celestial and hellish beings, and the assimilative body in case of saints. These molecules must be reduced to a primary solid and liquid form. The completion of the capacity to do it is the Assimilative (Áháraka) Development. The solid portions develop into bone etc., hard substances, and the liquid into blood, bile etc. the fluid substances of the body. The completion of the capacity to do it, is the body (Sharíra) Development. The molecular matter assimilated by the soul is further formed into sense-organs, the completion of the capacity to do it is the sense (Indriya) Development. The wear and tear of the body is made up by ceaseless Respiration. The completion of the capacity for respiration is the Ána-pána-Development. The completion of the capacity to form speech-molecules and mind-molecules into speech and mind, is respectively the speech and mind Development.

The beginning of the acquiring of 4, 5 or 6 capacities is simultaneous; but their completion is in the order in which they are named above. And from the first kind each successive development takes more time to complete itself than its predecessor. But each one individually, and all the 6 collectively never take more than one (Antara muhúrta, the minimum of which is one wink (Ávalí) and one instant (Samaya), and maximum is 48 minutes minus one instant.

But a completely undevelopable (Labdhi-aparyáptaka) soul does not complete its capacities to develop, and dies within one antar-muhúrta, which is one-eighteenth of one pulse-beat.

The Nuclei (Yonis).

The Yoni is the womb or other physical centre or nucleus where the incarnating soul find its lodgment at conception. According to Jainism, such a nucleus may be cold, hot, covered or open, living or non-living, or a combination of these 3 pairs. Thus primarily *yonis* are of 9 kinds.

But with their classes and sub-classes they are 84 lacs.

The 84 lacs of nuclei for birth of souls are as follows :—

One-Sensed beings :—

Earth-bodied	7,00,000
Water-bodied	7,00,000
Fire-bodied	7,00,000
Air-bodied	7,00,000
Vegetables	
Non-one-souled.	
Ever-one-body-many-souled ...	7,00,000
Other-one-body-many-souled ...	7,00,000

One-souled, including Host-one-souled, and Non-host-one-souled	... ...	10,00,000
Two-sensed beings	... ...	2,00,000
Three-sensed ,,	... ...	2,00,000
Four sensed ,,	... ...	2,00,000
Five-sensed		
Sub-human	... ...	4,00,000
Hellish	... ...	4,00,000
Celestial	... ...	4,00,000
Human	... ...	14,00,000
	Total ...	84,00,000

II.—Márganá (Soul-Quest).

In what different ways we search for a mundane soul? We can do so in no less than 14 different ways.

1.—Four conditions of Existence (Gati).

We may see whether it is a human, or a sub-human soul on earth; or it is a non-human soul above or under the earth. These latter are the celestial and hellish beings. All ancient systems of thought posited their existence. We cannot see them today. But there is nothing inherently impossible in the conception of these forms of living beings, who live, think, and feel and can change their bodies at will, as described by Milton in his "Paradise Lost."

This Quest may be called Condition of Existence (Gati).

2.—Five Senses (Indriya).

The 5 senses give us another kind of Quest, called the Sense-Quest.

3.—Six Embodiments (Káya).

The different kinds of embodiments of immobile and mobile souls furnish another kind of Quest. It is open to observation that the body of a vegetable and the body of a man are radically different. Ultimately as matter, they may be, and are the same. But their difference is equally marked. Their constitution and composition are different. Their Chemical characteristics vary. They occupy obviously different places in the whole range of living beings. It is on this basis that people are split up into vegetarians and non-Vegetarians. Vegetarians give up taking lives higher than non-vegetables, because animals are more evolved and their bodies approximate our own bodies more than the bodies of vegetables do.

Non-injury (Ahímsá).

I may be allowed to digress here. Live and let live is as simple a motto of life as it is Profound. No one has a right to destroy any life. Every one has a right to live.

Now the curious thing is that Life thrives on life. No living being can continue its life without another life being destroyed. How to reconcile these two facts : the duty of not-taking another's life and the right of preserving one's own, which necessitates destruction of other life ? The reconciliation can be effected by interpreting these two sister precepts in a possible practical way, and not in an impossible Antinomian fashion.

"The ideal practice of non-injury is possible only to the soul in its perfect condition, *i. e.* when it has freed itself from the last particle of matter (Karma Varganás). On this side of that happy state, do whatever we will, some life must be transformed into our life in order to sustain it. Therefore what is meant and enjoined is simply this, " Do not destroy life, unless it is absolutely necessary for the maintenance of a higher kind of life." The purer souls will, of course, not like to sanction even this. But as formulated above, the rule does not sanction hurting or injury : it limits it to the lowest possible minimum. As a supplementary rule we have: " And then begin with the least evolved kind of life, for example, with the *sthavars* (immobiles)." (See Outlines of Jainism p. 71).

Destruction of any one or more of the 10 vitalities is injury. The extent of injury varies with the number of vitalities injured Immobiles possess four, the least number of vitalities. Mobiles have from 6 to 10 vitalities.

In the soul-classes above we found souls to be mobile or immobile. The immobiles are one-sensed beings and have for their bodies vegetables, air, fire, water or earth. Science every day is making progress in discovering these tiny and ultra-microscopic fellow-beings of ours. Plants are credited with conscious life now. Much that was considered inorganic is found in the light of greater knowledge to be organic. Air and fire, water and earth, are the bodies of innumerable living beings. From this point of view we can search a soul in 6 kinds of embodiment ; earth, water, fire, air, vegetable and mobile.

4.—Fifteen Vibratory Activities (Yoga).

4. All activity of the body, speech, and mind is the cause of the inner modifications or vibrations of life or our vital consciousness. Thus our mundane life is continued. An angry thought, a noble

impulse, the passion of patriotism, and infinity of movements of body, speech and mind produce almost visible changes in matter. There is a constant circulation, action, and reaction between these outward acts and the inner consciousness-vibrations, of which the external vibrations are the cause.

Our speech, or thoughts may be true or false, a mixture of both or neither. This gives us eight kinds. Our body has several inter-penetrating sheaths of the outer body, electric and the karmic body. Their activity can be distinguished in no less than 7 ways. Thus the Vibration-Quest gives us 15 main kinds (for details see Gatha 216 *et seq*.

5.—Three sex-inclinations. (Veda).

Every soul has the instinct of propagation. Life reproduces itself. This is due to sex-impulse. This takes three well-known forms, male, female, or common. We can search soul in these three sex distinctions.

6.—The 25 Passions. (Kasháya).

As soon as we take up any manifestation of the consciousness, volition of a soul, we can easily trace it to some passion or other in the consciousness. If we observe and analyse many of these manifestations, we find that they are due to the four passions of Anger, Pride, Deceit, and Greed, or their combinations. Again it is noticeable that there are innumerable degrees of each one of these passions. Take Anger. It may be so intense as to blind one and to last a long, long time. It may possess one in an extreme and erroneous form. It may only mean a loss of all restraint. It may prevent only partial restraint. Or it may be a transient feeling, which may disturb the perfect equanimity of the soul for a moment. From these four broad degrees, we may say the four passions to be of 16 kinds. Other minor passions are also noticeable (*e. g.*) laughter (hásya), indulgence (rati), ennui (aratí), sorrow (shoka), fear (bhaya), disgust (jugupsá) and the masculine, feminine and common sex inclinations. This Quest may be called the Passion-Quest.

7.—Eight Quests of Knowledge (Jnána).

Knowledge has been considered above in its five right kinds of sensitive, scriptural, visual, mental, and perfect ; and three wrong kinds of sensitive, scriptural and visual.

These 8 kinds give the 8 Quests of Knowledge.

8.—Six controls (Sanyama).

Some souls have no control at all. Others have some sort of part control, part non-control. Some have more control than

others. They have equanímity; or have recovered it after losing it; or have a control which implies pure and absolute non-injury to other souls; they may be all but passionless; or they may be entirely ideal and passionless.

So Shakespeare says:—

" Give me that man
That is not passion's slave and I will wear him.
In my heart's core, ay, in my heart of heart."

(Hamlet. Act IV Sc. 2.)

The above 6 degrees of control give us the Quest of souls with regard to their control.

9. Four conation-quests (Darshana.)

The four kinds of co-nation, ocular, non-ocular, visual, and perfect given before form the Conation-Quest.

10.—Six-Thought-Paints (Leshyá).

Every-thing which is matter, or mixed up with matter has some kind or other of touch, taste, smell and colour. Our mind and its activity are no exception. They are material and have colour, which they change with every change of their thought activity. A black-hearted man; red with rage; pale with fear; green with jealousy;—these are familiar phrases. Our thoughts and emotions have a very intimate connection with colours. We may be said to have thought-paints. There are innumerable intermediate characters of paints: but the primary ones are black, blue, grey, yellow, pink or red and white. These 6 form the Soul Quest as to Thought-paínt. The Leshyás are the Soul's vibrations effected by mild and strong passions.

11.—Liberability (Bhavyatva).

You may seek souls in two classes; those who are capable of Liberation and those who are not capable of Liberation.

The capacity of Liberation is the basis of this Quest.

12.—Six Beliefs (Samyaktva).

No living being is without some kind of creed, set of beliefs. He may or may not realise or analyse them. He may or may not express them to himself or any one else; but there they are in his inner being always.

Matter deludes the belief and conduct of the soul. But when matter subsides or entirely falls off, we have flashes of right faith and righteous conduct. This right belief may be due to the subsidence or destruction or part-destruction part-subsidence of the matter which keeps it submerged and deluded.

Three stages of this right belief are noticeable. To begin with, there is its absence, *i.e.*, there is wrong belief. Then you may acquire right belief but lose it and slip from it to wrong belief, the condition of your belief during downfall. Thirdly, the condition of mixed right and wrong belief.

The above 2 triads give us 6 classes. These may be called Subsidential, Destructive, Destructive-Subsidential, Wrong-belief, downfall belief and mixed right wrong belief. Here right belief is the basis of the Quest.

13.—Mind-Quest (Sanjṉá).

Souls have mind or not. They are Rational or Irrational. This is the Rationality Quest.

14.—Assimilation-Quest (Áhára).

Souls are in an incarnation, as celestial, human, sub-human, and hellish being; there they are assimilating particles of matter for their physical bodies every instant.

But in transmigration from one condition of existence to another there is no assimilation of matter of physical body. This distinction gives us the Assimilation Quest. That is, souls are :—

(1) those who are assimilating matter of their birth bodies (Áhárąká Vargaṉá); or

(2) those who are not so assimilating it, *i.e.*, in transmigration in the three instants of omniscient overflow in the 13th stage, and in the 14th stage.

III.—Spiritual Stages.

If we mark the freedom of pure soul from the impurifying bondage of matter we notice 14 stages.

1. The soul has delusion. It has wrong belief. (Mithyátva).

2. It had Right Belief, but it is falling from that to Wrong Belief. This is the Downfall Stage. (Sásádana).

3. It is in a stage of Mixed Right and Wrong Belief. (Mishra).

4. It has Right Belief; but does not act upon it; does not resolve or vow to follow it in actual life. It is Vowless Right Belief. (Avirata Samyaktva).

5. It may follow it by partial vows. We may call it the partial Vow-stage. (Desha-Vrata).

6. It may be with all possible vows, but may keep them imperfectly. Owing to negligence or illness (Pramáda). Call it the partial Vow-stage. Pramatta-vrata).

7. If it has all Vows and keeps them perfectly, we have the Perfect Vow-stage. (Apramatta virata),

8. When all vows are kept perfectly, then new inner progress begins. The soul has a new inner thought-activity. Call it the New Thought-Activity (Apúrva-Karaṉa).

9. Further advance gives us the Advanced Thought-Activity stage (Nirvritti-Karaṉa).

10. Then we near the Goal. Delusion is leaving us. When it has all but left us, call it the stage of Slightest Delusion (Súkshama-Sámparáya).

11. If all Delusion has entirely subsided, we call the stage one of Subsided Delusion (Upashánta-moha).

12. If Delusion is destroyed, we are in the stage of Destroyed Delusion (Kshína moha).

13. Then the soul knows all, sees all. Still it has the body of its last incarnation and it vibrates as every body does at every instant. We call this the stage of Vibratory Omniscience (Sayoga-kevalí).

14. When the body vibrations stop, the stage is of non-Vibratory Omniscience. It is of a short duration, and is called Ayoga-Kevali. Then the soul is at the end of its mundane existence and becomes liberated from all Karmic matter for ever; and rushes upward to enjoy its own eternal, supra-sensual, undisturbable, Infinite Bliss along with Infinite Knowledge, Conation, Perfect Right Belief, and Power. It is Siddha. It is itself. The goal is reached. The ideal is realised. It is the *acme* of Fineness. It has no high or low class, because all pure souls are the same. It is interpenetrable with them. There is no struggle for existence; because there is pure and full existence for all. It dropped its last body for ever and thus has a size slightly less than that. It has reached the end of the Universe and is steady there. Its modifications are its own perpetual continuous self-modifications.

In the 14 stages it is noticeable that our progress is from Wrong-Belief to Right-Belief, then to Vows, then to perfectly careful Vows, then to Passionlessness and then to a cessation of the Vibratory Activity of Body, Speech, and Mind, which induces the inflow of matter into the soul. In other words, we are beset by 5 kinds of innate evils or imperfections. These are Wrong-belief, Vowlessness, Carelessness, Passion and Vibratory Activity. We shed Wrong-belief at the end of the first. Vowlessness at the end of the fourth, Carelessness at the end of the 6th and Passions at the end of the tenth, and Vibratory Activity at the end of the thirteenth stage.

JAINA SIDDHANTA

GOMMATASÂRA.

JÎVA KÂNDA.

गोम्मटसारः।

जीवकाण्डम्

सिद्धं सुद्धं पणमिय जिणिन्दवरणेमिचन्दमकलंकम् ।
गुणरयणभूसणुदयं जीवस्स परूवणं वोच्छं ॥ १ ॥

सिद्धं शुद्धं प्रणम्य जिनेन्द्रवरनेमिचन्द्रमकलङ्कम् ।
गुणरत्नभूषणोदयं जीवस्य प्ररूपणं वक्ष्ये ॥ १ ॥

Introductory.

1. Bowing to the Liberated, Pure, Spotless Moon, (Lord) Nemi, Supreme among Jinendras (Conquerors), I shall speak of the (part) descriptive of the Soul, in which sparkle the ornaments of jewels of qualities.

Commentary.

Liberated (Siddham)—(Siddha) literally means that which is accomplished. Here the acquisition of self-realisation was the object, accomplished by Lord Nemi.

Pure (Shuddham)—(Shuddha) following "siddha," the linguistic beauty of Alliteration is obvious.—"Pure" here means free from the four destructive (Ghátíya) Karmas.

Spotless Moon (Chandramakalamkam).—Figure of Oxymoron. Moon is known for spots; this is a defect in her otherwise perfect beauty. Lord Nemi is perfect. Therefore *he* is a spotless moon.

Note.—Nemi Chandra is the name of the author also. But some take it to be used as the name of Lord Nemi also, who is generally adored under the name of Neminatha, as the 22nd Tirthamkara of the Jainas.

Qualities (Guṉa).—This indicates the three jewels : right belief, right knowledge, and right conduct, which jointly characterise a Liberated Soul.

Jewels (Ratna).- The above three Jewels (ratna-traya) are meant.

Descriptive (Prarúpaṉam) —The part describing the soul, *i. e.*, (Jíva Kánda) the name of the book.

(Guṉaratna bhúsaṉodayam).—In which treatise appear the brilliant three Jewels and infinite other attributes of a Perfect Soul.

Nemi.– Lord Nemi, the 22nd Tirthamkara is adored in this (Gáthá) because the temple named (Mahápúta) (lit. very pure) at Sravanabelgola (also called Gommata Svámi), contains the image of Lord Nemi. This Mahápúta was built by Rájá Chámunda Ráya, Minister of Maharaja Rája-Malla Deva, of the Ganga dynasty. Rája-Malla was a pupil of the Saint Simha Nandi.

In a book there are 6 parts.

Invocation (Mangala) ; Occasion of writing it (Nimitta); Object (Hetu) ; Extent, number of (Gáthás), etc., (Parimáṉa) ; name of book (náma) ; and Author (Kartá).

In this book, Gatha 1 is the invocation to Lord Nemi. The occasion was the question put to the author Sri Nemi Chandra by Chámunda-Ráya. The question was: How does the body-making (Náma) Karma exist in fine (súkshma) non-developable (aparyápta,) earth-bodied souls, etc. ? The object is to propagate the tradition of Truth from master to pupil. The number of Gáthas in Jíva Kánda is 735. The name is Jíva Kánda. The author is the Saint, Nemi Chandra Siddhánta Chakravarti.

Gommata Sára is also called (Pancha Sangraha), a collection of five topics :—

1. That which is bound, *i.e.*, the Soul (Bandhaka) ;
2. That which is bound to the soul (Badhyamána) ;
3. That which binds (Bandha Svámi) ;
4. The varieties of bondage (Bandha Bheda) ;
5. The cause of bondage (Bandha Hetu).

The first of these, namely, (Bandhaka) *i. e.*, the mundane soul forms the subject-matter of Jíva Kánda (Jivasya Prarúpaṉam, description of the soul.) The other four form the subject-matter of Karma Kánda.

This Gommatasára is based on the Great Book Dhavala written by the saint Bhútabali. Dhavala is a constituent of the great trilogy Dhavala, Jaya Dhavala, Mahá-Dhavala. All these three were composed by the saints Bhútabali and Pushpadanta, who were the pupils of Dharasenáchárya.

गुणजीवा पज्जत्ती पाणा सण्णाय मग्गणाओ य ।
उवओगोवि य कमसो वीसं तु परूवणा भणिदा ॥ २ ॥
गुणजीवाः पर्याप्तयः प्राणाः संज्ञाश्च मार्गणाश्च ।
उपयोगोपि च क्रमशः विंशतिस्तु प्ररूपणा भणिताः ॥ २ ॥

2. (14) Spiritual stages (Guná-Sthána); (14) Soul classes (Jiva Samása); (6 kinds of) capacity to develope (Paryápti); (10) Vitalities (Prána); (4) Impulses, or animate feelings (Sanjná); and (14) Soul-quests (Márganá) also; (12 kinds of) conscious attentiveness (Upayoga), respectively have been described (in) 20 chapters.

Commentary.

In the 20 chapters, the 14 soul-quests alone form 14 chapters, the others take only one chapter each.

संखेओ ओघोत्ति य गुणसण्णा सा च मोहजोगभवा ।
वित्थारादेसोत्ति य मग्गणसण्णा सकम्मभवा ॥ ३ ॥
संक्षेप ओघ इति च गुणसंज्ञा सा च मोहयोगभवा ।
विस्तार आदेश इति च मार्गणासंज्ञा स्वकर्मभवा ॥ ३ ॥

3. Summary (Samkshepa) and Proposition (Ogha) (are) the other names for the spiritual stages (Guna Sthána). The spiritual stages are due to delusion (Moha) and soul's vibratory activity (Yoga). Detail (Vistára) and exposition (Ádesha) (are) the other names for the soul-quest (Márganá). The (14) soul quests (are) due to (the operation of) their (corresponding) Karmas.

Commentary.

The spiritual stages are called summary or propositional, because they are the general names of the 14 stages, to some one or other of which all mundane souls must belong at a given moment

of time. Evidently this is merely a brief classification. The 14 soul-quests with their 74 or 95 sub-divisions * give the details about each one of these infinite souls classified into 14 spiritual stages; therefore, the soul-quests are also called detail or exposition of the mundane souls.

आदेसे संलीणा जीवा पज्जत्तिपाणसण्णाओ ।
उवओगोवि य भेदे वीसं तु परूवणा भणिदा ॥ ४ ॥

आदेशे संलीना जीवाः पर्याप्तिप्राणसंज्ञाश्च ।
उपयोगोपि च भेदे विंशतिस्तु प्ररूपणा भणिताः ॥ ४ ॥

4. In exposition (Ádesha, *i. e.*, soul-quest) are included (14) soul-classes, (Jiva-Samása), (6 kinds of capacity to develope (Paryápati), (10) Vitalities (Prá<u>n</u>a) and (4) impulses or animate feelings (Sanj<u>n</u>á), also (12 kinds of) conscious attentiveness (Upayoga). (Thus really there are only two chapters, 14 Spiritual Stages and 14 Soul-Quests,) but by (further) division 20 chapters have been laid down.

इन्दियकाये लीणा जीवा पज्जत्तिआणभासमणो ।
जोगे काओ णाणे अक्खा गदिमग्गणे आऊ ॥ ५ ॥

इन्द्रियकाययोर्लीना जीवाः पर्याप्त्यानभाषामनांसि ।
योगे कायः ज्ञाने अक्षीणि गतिमार्गणायामायुः ॥ ५ ॥

5. In the sense and body soul-quest, (Indriya and Káya Márga<u>n</u>á) are included the (14) soul-classes (Jíva Samása), (6 kinds of) capacity to develope, (Paryápti.) and respiration, speech-power, and mind-power vitalities (Shvásochhvása, Bháshá-Bala and Mana-Bala-Prá<u>n</u>a). In the vibratory activity soul-quest (Yoga Márga<u>n</u>á) (is included) the body (power vitality) (Káya-Bala-Prá<u>n</u>a). In the knowledge soul-quest, (Jnána Márga<u>n</u>á) are included the (5) sense-vitalities (Indriya Prá<u>n</u>a).

* *Vide* chart in gatha 7.

In the condition of existence soul-quest (Gati Márganá (is included) the age vitality (Áyuh Prána).

मायालोहे रदिपुव्वाहारं कोहमाणगह्मि भयं।
वेदे मेहुणसण्णा लोहह्मि परिग्गहे सण्णा ॥ ६ ॥
मायालोभयोरतिपूर्वकमाहारं क्रोधमानकयोर्भयत्।
वेदे मैथुनसंज्ञा लोभे परिग्रहे संज्ञा ॥ ६ ॥

6. In the deceit-and-greed (passion) soul-quest (Máya and Lobha Kasháya Márganá is included) the-hunger (animate-feeling Áhára Sanjná), accompanied with indulgence (Rati); in anger-and-pride (passion soul-quest Krodha and Mána Kasháya Márganá is included) fear (animate-feeling, Bhaya-Sanjná); in the sex (soul-quest, Veda-Márganá is included) coition animate-feeling (Maithuna Sanjná); and in the greed (passion soul-quest Lobha Kasháya Márganá is included (worldly-attachment animate-feeling, Parigraha Sanjná).

सागारो उपजोगो णाणे मग्गह्मि दंसणे मग्गे।
अणगारो उबजोगो लीणोत्ति जिणेहिं णिद्दिट्ठं ॥ ७ ॥
साकार उपयोगो ज्ञानमार्गणायां दर्शनमार्गणायाम्।
अनाकार उपयोगो लीन इति जिनैर्निर्दिष्टम् ॥ ७ ॥

7. In knowledge soul-quest (Jnána Márganá) is included the definite-conscious-attentiveness (Sákára Upayoga); (and) in conation soul-quest (Darshana Márganá) the indefinite conscious attentiveness (Anákára Upayoga). It is so described by the Conquerors (Jinas).

Commentary.

Twenty chapters are mentioned in Gatha 2. They are one for the 14 spiritual stages (Guna-Sthána), one for the 14 soul-classes, one for the 6 kinds of capacity to develope, one for 10 vitalities, one for the 4 animate feelings, fourteen chapters (one each) for the 14 soul-quests, and one for conscious attentiveness. Leaving aside the chapter of spiritual stages, all the other chapters can be

included in the 14 chapters of the soul-quests. How this is so, is described in the above 3 *Gathas*. It can be understood at a glance from the following tabular view :—

No.	Soul-quests.	Includes.
1	4 conditions of existence (gati).	Age vitality.
2	5 senses (Indriya)	14 soul-classes; 6 kinds of capacity to develope; respiration, speech-power, and mind-power vitalities.
3	6 embodiments (Káya)	
4	15 vibratory activities (yoga)	Body-power vitality.
5	3 sexes (veda) ...	Coition animate-feeling.
6	4 passions, (25 if sub-divided), (Kasháya). anger, pride	Fear animate-feeling.
	deceit and greed	Hunger animate-feeling.
	greed ...	Worldly attachment animate-feeling.
7	8 kinds of knowledge (Jnána).	5 sense vitalities; definite conscious attentiveness.
8	7 kinds of control (Samyam),	
9	4 kinds of conation (Darshana).	Indefinite conscious attentiveness.
10	6 kinds of thought-paints (Leshyá).	
11	2-capable or non-capable of liberation (Bhavya).	
12	6 kinds of right belief (Samyaktva).	
13	2-rational or irrational (Samjni).	
14	2-assimilating or non-assimilating (Áhára).	

74 sub-classes of 14 soul-quests, or 95, when 4 passions are sub-divided into 25.

The age (Ayuh) vitality is included in the condition of existence soul-quest, because they always co-exist. They begin together and end together. The age Karma determines the duration of the particular condition of existence in which the mundane soul is found ; and the duration of the condition of existence is exactly the length of time that the age Karma lasts. Thus evidently the age vitality is the vitality which is co-existent with, and therefore, included in, the condition of existence.

The 14 soul-classes are evidently included in the 5 senses, and 6 embodiment soul-quests. The gross and fine immobile (Súkshma and Vádara Sthávara) souls are included in one sensed beings. The rational (Sanjní) and irrational (Asanjní) mobile (Trasa) souls are included in the five-sensed beings.

The 6 kinds of capacity to develope (Paryápti) are included in the 5 senses and 6 embodiment soul-quests, because the development has reference to one or more of the 5 senses and 6 embodiments.

The three vitalities, respiration, speech-power, and mind-power are respectively the effect of the last three of the 6 capacities to develope. The capacities being included in the sense and embodiment soul-quests, the vitalities are also included in the same. The body-power vitality is the cause of vibratory activities, (Yoga) of 7 embodiments (Káya); therefore this vitality is included in the embodiment-vibratory-activity soul-quest.

Coition animate-feeling is dependent upon sexes, therefore it is included in the sex soul-quest.

Fear animate-feeling is included in the passions of anger and pride as, on ultimate analysis, these two passions, in some form or other, are involved in it. Similarly hunger animate feeling is included in the passions of deceit and greed. Worldly attachment animate-feeling is evidently included in the passion of greed.

The 5 sense-vitalities and definite (knowledge) conscious attentiveness are included in their effects, (the 8 kinds of knowledge,) in the knowledge soul-quest; similarly indefinite conscious attentiveness is included in the conation soul-quest.

CHAPTER I.

The spiritual stages (Guṉasthána).

जेहिं दु लक्खिज्जंते उदयादिसु संभवेहिं भावेहिं ।
जीवा ते गुणसण्णा णिद्दिट्ठा सव्वदरसीहिं ॥ ८ ॥
यैस्तु लक्ष्यन्ते उदयादिषु सम्भवैर्भावैः ।
जीवास्ते गुणसंज्ञा निर्दिष्टाः सर्वदर्शिभिः ॥ ८ ॥

8. The thought activities caused by the operation, etc. (of Karmas by which souls are distinguished (are) spiritual stages, (as) has been described by the All seeing.

Commentary.

Operation, etc., (Udayádi). - 5 kinds of thought-activities are recognised in Jainism.

I.—Subsidential (Aupashamika). This arises by the subsidence (Upashama) of the deluding (Mohaníya) Karmic matter. It is of 2 kinds.

II.—Destructive (Ksháyika). It arises from the destruction of 4 obstructive (Ghátíya) Karmas. It is of 9 kinds.

III.—Destructive-subsidential (Kshyayopashamic). It arises by partial destruction, partial subsidence, and partial operation of the destructive Karmas. It is of 18 kinds.

IV. Operative (Audayika). It arises by the operation of the Karmas. It is of 21 kinds.

V.- Natural (Páriṉámika). This activity consists of the self-modification of the soul. It is of 3 kinds.

Thus the total number of kinds of thought-activity is 53.

(*Vide* Tattvártha Sutra Chapter II, Sutras 1 to 6).

The possession of a different set of thought-activities distinguishes one class of souls from another. The different classes are called the different spiritual stages or (Guṉasthána).

मिच्छो सासण मिस्सो अविरदसम्मो य देसविरदो य ।
विरदा पमत्त इदरो अपुव्व अणियट्टि सुहमो य ॥ ९ ॥

१ मिथ्यात्वं २ सासनः ३मिश्रः ४ अविरतसम्यक्त्वंच५देशविरतश्च।
विरताः ६ प्रमत्तः ७ इतरः ८ अपूर्वः ९ अनिवृत्तिः१०सूक्ष्मश्च ॥९॥

9. Delusion (Mithyatva), Downfall (Sásádana), Mixed (Mishra), and Vowless right belief (Avirata Samyaktva), Partial vow (Desha-Virata); Imperfect vow (Pramatta-Virata), the other, *i. e.*, perfect vow (Pramatta-Virata); New thought-activity (Apúrva Karaṉa), Advanced thought-activity (Anivritti Karaṉa), and Slightest delusion (Súkshma Sámparáya).

उवसंत खीणमोहो सजोगकेवलिजिणो अजोगी य।
चउदस जीवसमासा कमेण सिद्धा य णादव्वा ॥ १० ॥

११ उपशान्तः १२ क्षीणमोहः, सयोगकेवलिजिनः, १४ अयोगी च।
चतुर्दश जीवसमासाः क्रमेण सिद्धाश्च ज्ञातव्याः ॥ १० ॥

10. Subsided-delusion (Upashánta Moha), Delusionless (Kshíṉa Moha), Vibrating omniscient Conqueror (Sayoga Kevali Jina), and Non-vibrating omniscient (Ayoga Kevali): these should be known to be the 14 spiritual stages (Jíva Samása-Guṉasthána) one after another. After the last, the souls become liberated (Siddha).

Commentary.

The first four are vowless (Avirta); and the fifth, and all the following are vowful (Virata) stages. The 13th and all that precede it are with vibratory activity (Sayogi). The fourth and the following are the stages of the Conqueror (Jina), because the soul in the 4th stage has conquered the right-belief-deluding Karma (Darshana Mohaníya) *i. e.*, the Karma which deludes the soul from right belief.

In reality the different thought-activities are innumerable. But as there are some prominent ones, commonly found in mundane souls, we are enabled to classify them into 14 stages.

मिच्छे खलु ओदइओ विदिये पुण पारणामिओ भावो।
मिस्से खओवसमिओ अविरदसम्मह्मि तिण्णेव ॥ ११ ॥

मिथ्यात्वे खलु औदयिको द्वितीये पुनः पारणामिको भावः।
मिश्रे क्षायोपशमिकः अविरतसम्यक्त्वे त्रय एव ॥ ११ ॥

11. In delusion (Mithyátva-Guṉasthána) there is certainly the thought-activity due to the operation of Karmas (Audayika Bháva), and in the second (Downfall, Sásádana), natural (Páriṉamika) thought-activity. In the mixed (Mishra), the destructive subsidential-thought activity, (and) in the vowless-right-belief (Avirata Samyaktva) all the three *i. e.*, subsidential, destructive and destructive-subsidential, (Aupashamika, Ksháyika and Kshayopashamika).

एदे भावा णियमा दंसणमोहं पडुच्च भणिदा हु ।
चारित्तं णत्थि जदो अविरद अन्तेसु ठाणेसु ॥ १२ ॥

एते भावा नियमाद्दर्शनमोहं प्रतीत्य भणिताः खलु ।
चारित्रं नास्ति यतो अविरतान्तेषु स्थानेषु ॥ १२ ॥

12. These thought-activities are certainly necessarily said to be from the view-point of the right-belief-deluding Karma (Darshana-Moha) because up to the end of vowless (Avirata) stage (*i. e.*, in the first 4 spiritual stages), (there) is no right conduct (Cháritra).

Commentary.

From this it is obvious that there can be no right conduct without first acquiring right belief.

देसविरदे पमत्ते इदरे य खओवसमियभावो दु ।
सो खलु चरित्तमोहं पडुच्च भणियं तहा उवरिं ॥ १३ ॥

देशविरते प्रमत्ते इतरे च क्षायोपशमिकभावस्तु ।
स खलु चारित्रमोहं प्रतीत्य भणितस्तथा उपरि ॥ १३ ॥

13. In the Partial, Imperfect, and the other (*i. e.*, Perfect) vow, (Desha-vírata, Pramatta-Virata and Apramatta-Virata) (there is) the destructive-subsidential thought-activity. This certainly is said to be from the view-point of right-conduct-deluding-Karma (Cháritra Mohaníya). The same for higher stages.

तत्तो उवरिं उवसमभावो उवसामगेसु खवगेसु ।
खइओ भावो णियमा अजोगिचरिमोत्ति सिद्धे य ॥ १४ ॥
तत उपरि उपशमभाव उपशामकेषु क्षपकेषु ।
क्षायिको भावो नियमात् अयोगिचरम इति सिद्धे च ॥ १४ ॥

14. Beyond this (*i. e.*, the 7th stage), in the (4) subsidential stages, (*i. e.*, the 8th, 9th, 10th and 11th) the thought-activity (is) subsidential, and in the (4) destructive stages (*i. e.*, 8th, 9th, 10th and 12th), and up to end of the non-vibrating omniscient stage, (*i. e.*, in the 13th and 14th), and in the liberated soul (there is) necessarily the "destructive" thought-activity.

Commentary.

The 7th stage of perfect vows (Apramatta-Vīrata) is of two kinds; ordinary perfect vows (Svas-thána-Appramatta), in which the soul wavers to and fro between the perfect and the imperfect vow stages, *i. e.*, constantly comes down to the 6th and then goes back to the 7th stage; or extraordinary perfect vow (Sátisháya Appramatta) in which the soul can go beyond the 7th stage. This the soul can do along two ladders, subsidential ladder (Upashama Shreṉí) or destructive ladder (Ksháyika Shrení). The ascent along the subsidential ladder, as the name implies, is when the thought-activity is due to the subsidence of the matter of the right-conduct-deluding Karma. The ascent from the extraordinary perfect vow, (Sátishaya Apramatta), 7th stage is as follows :—First to the stage of New-thought-activity (Apûrva Karaṉa) 8th stage; then to-Advanced-thought-activity (Anivritti Karaṉa), the 9th stage; then Slightest-delusion (Súkshma Sámparáya), the 10th stage; and then to Subsided-delusion (Upashánta Moha), the 11th stage. Along the subsidential ladder the soul cannot advance further. The duration of the soul's stay in this stage is one antar-muhûrta, *i. e.*, from one ávali plus one Samaya up-to 48 minutes minus one *Samaya*. After this very short sojourn in the 11th stage, the soul must gradually come down to any of the lower stages.

Ascent along the destructive ladder, as the name implies, is when the thought-activity is due to destruction of the matter of the right-conduct-deluding Karma. In this ladder, the ascent from the 7th extraordinary stage is as follows :—New-thought-activity,

the 8th; Advanced-thought-activity, the 9th; Slightest-delusion, the 10th; and Delusionless, (Kshína-Moha) the 12th. Note that in this ascent, the soul does not touch the 11th stage, which is the peculiar and direct effect of the subsidential-thought-activity; but goes from the 10th direct to the 12th stage, delusionless. This is the effect of destroying the deluding Karma which can no more rise to delude the soul. Therefore, evidently, there can be no fall from this stage; once arrived here, the soul must rise to the 13th, and then having all but exhausted the age Karma, (Áyuh), hasten through the 14th stage in which it drops off all vestiges of matter in the form of the 4 non-destructive Karmas, and attains final and everlasting liberation.

मिच्छोदयेण मिच्छत्तमसद्दहणं तु तच्चअत्थाणं ।
एयंतं विवरीयं विणयं संसयिदमण्णाणं ॥ १५ ॥
मिथ्यात्वोदयेन मिथ्यात्वमश्रद्धानं तु तत्त्वार्थानाम् ।
एकान्तं विपरीतं विनयं संशयितमज्ञानम् ॥ १५ ॥

15. (The delusion stage) or wrong-belief-thought-activity (Mithyátva) is caused by the operation of the wrong-belief, (Mithyátva) sub-class of the right-belief-deluding Karma. It consists in not having belief in things as they are (Tattvártha) (*i. e.*, the seven Principles, Tattvas of Jainism). Wrong-belief is of 5 kinds :—

(1) One-sided belief (Ekanta).
(2) Perverse belief (Viparíta).
(3) Veneration (of false creeds-Vinaya).
(4) Doubtful belief (Samshaya).
(5) Indiscriminate belief (Ajnána).

एयंत बुद्धदरसी विवरीओ बह्म तावसो विणओ ।
इंदो विय संसइयो मक्कडिओ चेव अण्णाणी ॥ १६ ॥
एकान्तो बुद्धदर्शी विपरीतो ब्रह्म तापसो विनयः ।
इन्द्रोपि च संशयितो मस्करी चैवाज्ञानी ॥ १६ ॥

16. One-sided belief (Ekánta), as in Budhists (etc.). Perverse belief (Viparíta), as in Brahmanas (etc.), Veneration of false creeds (Vinaya) as in mortifiers (etc.),

Tápasa, and doubtful belief (Samshaya) as in the followers of Indra; (etc.), also indiscriminate belief (Ajnána) as in the followers of Maskari (etc.)

Commentary.

Clear, reasoned argument is at the basis of Jaina belief. Not only right belief is necessary, but it must be based on right reasoning. One of the most important characteristics of Jainism is its many points of view (Anekánta) All things can be looked at from different points of view. Different standpoints yield different results, which sometimes seem to contradict each other. The value and the necessity of the many-sided doctrine are thus evident.

In all the five examples given above, there is apparent some sort of religious belief, self-denial, an admirable determination and devotion, but on a deeper consideration all the five turn out to be merely varieties of error of one kind or another. Thus, Buddhism believes that every thing is transient; this is perfectly true so far as the ever-present modifications of substances are concerned, but these modifications must depend upon something in which they are going on. That some thing remains one throughout its modifications. Truth tells us that every substance is characterised by a number of attributes and modifications. Its modifications are always changing, but its attributes, which make it the particular individual substance, last throughout all these changes. The substance is called Dravya, its attributes Guṉa, its modifications Paryáya. The coming in of the view modification is Utpáda ; the going out of the old one is Vyaya ; and the lasting sameness which always remains in the thing which is modified is called Dhrauvya. Buddhism also fixes its mind upon modifications. But it ignores the permanence of the substance upon which the modifications depend. This is what is meant by saying that Budhism is only a one-sided and therefore a kind of wrong belief.

The Vedas are the most ancient and most authoritative revealed sacred books of the Hindus. Also they are characterised by the great importance of Yajna, sacrifice of many kinds. Goats, sheep, horses, cows, even human beings, were brought to the sacrificial altar to gain merit and reward in this world and in the next. The great perversity and ignorance of this kind of belief is obvious. The first thing to realise is that there is a common or similar current of life in all living beings, and that any injury to the vitality of the lowest animal is as hurtful and painful to it as to the highest human

being. Then it would be conceded that it is the duty of every thinking spiritual being not to hurt anything that lives, and that it is the greatest sin to neglect this first precept of Life. How can then killing animals for sacrifice bring any good here or hereafter to the killer or the killed or indeed to any body else? No example could be a more patent illustration of perverse belief.

Much less justifiable and much more sinful and censurable, then, is the killing of animals for food or sport. Belief that such taking of life is right or excusable is certainly a perverse belief. The enormity and sinfulness of modern Wars is obvious.

True veneration is always the due of real and universal truth, and of those who have realised it themselves, and are willing and capable of helping others to realise it.

When this veneration is paid to a lesser doctrine or person, it is a sign that the belief which inspires it, is not right. When ignorant or superstitious people worship the goddess Mátá, Sítlá, to remove their small-pox or to give them children; or even educated or scientific people claim provisional or incomplete truth to be whole and eternal truth, and venerate it as such their veneration cannot be called right-belief, because it is directed towards a partially or wholly wrong matter.

When a man is not sure about the ultimate right or wrong of his belief, he is said to have wrong belief due to doubt. For example, like the saint Indra, who was in doubt whether a woman could or could not attain liberation.

People, who mortify the flesh to save the soul, venerate and follow the wrong. The flesh must be subordinated to the soul, but blind hurting of the flesh is not the true path to the liberation of the soul.

Right belief is belief in things as they really exist. It involves a true knowledge of these things. Any indiscrimination or absence of knowledge, to whatever cause it may be due, prevents the belief from being complete and right. Then the Ajnána kind of wrong belief is said to arise.

मिच्छंतं वेदंतो जीवो विवरीयदंसणो होदि ।
ण य धम्मं रोचेदि हु महुरं खु रसं जहा जरिदो ॥१७॥
मिथ्यात्वं विदन् जीवो विपरीतदर्शनो भवति ।
न च धर्मं रोचते हि मधुरं खलु रसं यथा ज्वरितः ॥ १७ ॥

17. The soul involved in wrong belief thought-activity becomes a perverted believer, and certainly has no inclination for Truth (Dharma) as a man in fever (has no taste) for sweet (sugar-cane) juice.

मिच्छाइट्ठी जीवो उवइट्ठं पवयणं ण सद्दहदि ।
सद्दहदि असब्भावं उवइट्ठं वा अणुवइट्ठं ॥ १८ ॥
मिथ्यादृष्टिर्जीव उपदिष्टं प्रवचनं न श्रद्दधाति ।
श्रद्दधाति असद्भावमुपदिष्टं वाऽनुपदिष्टम् ॥ १८ ॥

18. The wrong-believing soul does not believe in the noble doctrine preached (by the Conquerors) and believes in the nature of things as it really is not, whether it be preached or not by (the teaching or description of) any one.

आदिमसम्मत्तद्धा समयादो छावलित्ति वा सेसे ।
अणअणदरुदयादो णासियसम्मोत्ति सासणक्खो सो॥ १९ ॥
आदिमसम्यक्त्वाद्धाआसमयतः षडावलिरिति वा शेषे ।
अनान्यतरोदयात् नाशितसम्यक्त्व इति सासनाख्यः सः॥१९॥

सम्मत्तरयणपव्वयसिहरादो मिच्छभूमिसमभिमुहो ।
णासियसम्मत्तो सो सासणणामो मुणेयव्वो ॥ २० ॥
सम्यक्त्वरत्नपर्वतशिखरात् मिथ्यात्वभूमिसमभिमुखः ।
नाशितसम्यक्त्वः सः सासननामा मन्तव्यः ॥ २० ॥

19. 20. In the first or (second) subsidential right belief (Pratham or Dvitíyopashama Samyaktva) (when in the expiry of their duration, there) remains from one instant of time (Samaya) up to 6 winks (Ávalí), (and) by the operation of any of the (4) Error-feeding-passions (Anantánubandhí Kasháya) the right-belief is destroyed (and the soul falls down from the 4th stage to the second); this (is) the Downfall Sásana or Sásádana stage (Gunasthána).

(Falling) from the summit of the mountain of the gem of right belief (Samyaktva), facing the plain of wrong

belief (Mithyátva) the right belief being lost, the (stage) should be known by the name of Downfall (Sásana or Sásádana).

Commentary.

Subsidential right-belief is of 2 kinds (1) Prathamaupashama Samyaktva the first subsidential-right-belief. It may arise (1) in a soul which has never had right-belief, by the subsidence of the four Error-feeding passions (4 Anantánubandhi Kasháyas) and wrong-belief Mithyátva; or (2) in a soul which has had (but has lost) right-belief, by the subsidence of the above 5, and of the 2, mixed-right-and-wrong belief (Samiaktva Mithyátva) and right-belief-clouded-by-slight-wrong-belief (Samyaktva Prakriti Mithyátva) Karmas.

(2) Dvitíyopashama Samyaktva, the second subsidential right-belief. It arises in a saint in the 7th spiritual stage of perfect vows, when the saint is preparing to pass on to the 8th stage of New-thought-activity along the ladder of subsidential advancement; having been already a right believer of the destruction-subsidential kind. He transforms the nature of the four error-feeding passions, into lesser passions, and causes the subsidence of the 3 sub-classes of right-belief-deluding Karmas, namely, Mithyátva, Samyaktva Mithyátva, and Samyaktva Prakriti Mithyátva. The right-belief of this saint is called the second subsidential right-belief.

The matter of wrong belief Karma by being subjected to the thought-activity of the first subsidential right-belief is changed into the above 3 kinds. Wrong belief has the largest number of molecules. Mixed-right-and-wrong belief has a number of molecules innumerably less than it. And right-belief-clouded-by-slight-wrong-belief innumerably less than those of mixed-right-and-wrong-belief.

In (Gáthá) 11, the thought-activity in this stage is said to be the natural (Párinâamika) thought-activity of the soul; this is so because the right belief which the soul had acquired in the 4th stage has left it, and it has not yet fallen back into the stage of wrong belief (Mithyátva). The minimum duration of the fall is one instant of time, and the maximum is 6 winks (Avali). During this downfall the soul has neither right belief nor wrong belief, therefore it is said to have its natural (Párinamika) thought-activity; because right-belief-deluding Karma (Mithyátva) has not yet begun to operate, but will do so after 6 winks at the most, *i. e.*, when the

soul has fallen down to the first stage of delusion (Mithyátva). Note, however, that the downfall itself is due to the operation of the error-feeding passion. From this point of view in the downfall (Sásádana) stage the soul is said to have operative thought-activity (Audayika Bháva).

सम्मामिच्छुदयेण जत्तंतरसव्वघादिकज्जेण ।
णय सम्मं मिच्छं पि य सम्मिस्सो होदि परिणामो ॥२१॥
सम्यग्मिथ्यात्वोदयेन च जात्यन्तरसर्वघातिकार्येण ।
नच सम्यक्त्वं मिथ्यात्वमपि च सम्मिश्रो भवति परिणामः ॥२१॥

21. On the operation of the right-and-wrong belief or mixed (Samyaktva-Mithyátva or Mishra kind of the right-belief-deluding Karma, Darshana Moha), which is a slightly different kind of all-destructive Karmic matter (Sarvagháti Prakriti), (there) is neither (entirely) right belief, nor (entirely) wrong belief, (but) the thought activity is mixed (*i. e.*, a mixture of right and wrong belief). (This is the description of 3rd or mixed spiritual stage (Mishra Gunastháana).

Commentary.

Játyantara Sarvaghátí.—There are 4 destructive (Ghâtíya) Karmas; Deluding (Mohaníya) Karma is one of them. It is of two kinds: right-belief-deluding (Darshana Mohaníya) and right-conduct-deluding (cháritra-mohaníya). Right-belief-deluding Karma is of three kinds :—

(1) Wrong belief (mithyátva).

(2) Mixed-right-and-wrong belief (Mishra or Samyaktva Mithyátva).

(3) Right-belief-slightly-clouded-by-wrong-belief (Samyaktva Prakriti Mithyátva).

All these three classes are of "destructive" Karmic matter; but there is a difference in their degrees. Mithyátva is all dis-tructive (sarvagháti) of right belief. Mishra is slightly different from Mithyátva, because it does not effect a total destruction of right belief, as in it there is always present some right belief mixed with wrong belief.

The 3rd is still less destructive. It is called partially destructive (Deshagháti). In this, right belief is not destroyed, but only slightly clouded by wrong belief.

दहिगुडमिव वामिस्सं पुहभावं णेव कारिदुं सक्कं ।
एवं मिस्सयभावो सम्मामिच्छोत्तिणादव्वो ॥ २२ ॥

दधिगुडमिव व्यामिश्रं पृथग्भावं नैव कर्तुं शक्यम् ।
एवं मिश्रकभावः सम्यग्मिथ्यात्वमिति ज्ञातव्यम् ॥ २२ ॥

22. The (mixed) thought-activity can in no way be split up (into its two parts right and wrong belief), as (taste of) mixed curd and treacle (cannot be referred separately to curd or sugar). The thought activity mixed like this should be known to be the mixed (Saymaktva Mithyátva stage).

सो संजमं ण गिण्हदि देसजमं वा ण बंधदे आउं ।
सम्मं वा मिच्छं वा पडिवज्जिय मरदि णियमेण ॥ २३ ॥

स संयमं न गृह्णाति देशयमं वा न बध्नाति आयुः ।
सम्यक्त्वं वा मिथ्यात्वं वा प्रतिपद्य म्रियते नियमेन ॥ २३ ॥

23. One (in this stage) adopts neither control (samyama *i. e.*, the vows of the saint) nor partial control (Desha Samyama, *i. e.*, partial vows of the layman), nor does (one) bind the age (Áyuh Karmic matter to oneself); and necessarily one dies having acquired right belief or wrong belief.

सम्मत्तमिच्छपरिणामेसु जहिं आउगं पुरा बद्धं ।
तहिं मरणं मरणंत समुग्घादो वि य ण मिस्सम्मि ॥ २४ ॥

सम्यक्त्वमिथ्यात्वपरिणामेषु यत्रायुष्कं पुरा बद्धम् ।
तत्र मरणं मरणान्तसमुद्घातोपि च न मिश्रे ॥ २४ ॥

24. Wherever, in the right or wrong-belief thought-activities, he has already bound to himself the age Karma (of his next incarnation), there (alone will be his), death;

nor does the death-bed overflow (máranántika samudgháta take place) in the mixed (Mishra stage).

Commentary.

One thing must always be remembered with regard to this and the preceding stage. They are both more or less transitory. The utility and necessity of the downfall (sásádana) stage is simply to mark or explain the thought-activity of the soul during the very short time which it takes in its downfall from right belief in the 4th to wrong belief in the 1st stage. The thought-activity in the mixed stage also is of very short duration, one (Antar-Muhúrta), the minimum being a wink (Ávalí) and an instant, and the maximum being 48 minutes minus one instant. In the thought-activity in this stage the soul is both a wrong and right believer. The preservation of wrong belief makes it impossible that he should practise any vows. The vows are reserved for the 5th stage and onwards. They are a part of right conduct; and right conduct must always be preceded and accompanied by right knowledge and right belief.

Another noticeable thing is this. In the mixed stage, as also in the thought-activity due to subsidential-right-belief, there is no bondage of the matter of age-karma. The bondage of the age-karma, as also the death before reincarnation (the age-karma for an incarnation is bound to the soul in the immediately preceding birth, so that a man is born with an age-karma already binding his soul) must take place from the first or the fourth spiritual stage. According to Shri Nemi-Chandra-Áchárya, the death must be from that very stage in which the age-karma is bound. But the commentary of Shri-Abhaya-Chandra page 49, (Gommatsára Jíva-Kánda, Calcutta Press) mentions another opinion that the death must be from the 1st or the 4th stage, but not necessarily from the one in which the age-karma was bound. In this stage there is no death-bed overflow of the soul; this is necessary, because there is no death in this stage.

It would be seen that there can be no bondage of age-karma in this stage, because at a man's death-bed, the same thought-activity must prevail by which the age-karma of its next incarnation was bound. And as there can be no death in this, there can be no bondage of age-karma in this stage.

Now why should a man not die in this stage?

Perhaps it is that the vitalities, which keep up the inevitable struggle between right and wrong belief, grow extremely weak

as a man approaches death, and therefore he drops, as it were, into right or wrong belief without offering great resistance.

सम्मत्तदेसघादिस्सुदयादो वेदगं हवे सम्मं ।
चलमलिनमगाढं तं णिच्चं कम्मक्खवणहेदु ॥ २५ ॥
सम्यक्त्वदेशघातेरुदयाद्वेदकं भवेत्सम्यक्त्वम् ।
चलं मलिनमगाढं तन्नित्यं कर्मक्षपणहेतु ॥ २५ ॥

25. By the operation of right-belief-slightly-clouded-by-wrong-belief, (Samyaktva-Prakriti-Mithyátva, *i. e.*, the partial-destructive-class of right-belief-deluding Karma) there arises destructive-subsidential-right-belief (Vedaka or Kshayopashama Samyaktva). It is wavering (chala), impure (Malina), non-steadfast (Agáḍha), but it (is) always a cause of the destruction of Karmas.

सत्तण्णं उबसमदो उबसमसम्मो खयादु खइयो य ।
विदियकसायुदयादो असंजदो होदि सम्मो य ॥ २६ ॥
सप्तानामुपशमत उपशमसम्यक्त्वं क्षयात्तु क्षायिकं च ।
द्वितीयकषायोदयादसंयतं भवति सम्यक्त्वं च ॥ २६ ॥

26. Subsidential-right-belief (Upashama Samyaktva) arises by subsidence of (all the) seven (kinds of Karmic matter, *i. e.* of the 3 sub-classes of right-belief-deluding Karma Darshana Moha, and the 4 error-feeding passions (Anantánubandhi kasháya). But by the destruction of these seven arises the destructive-right-belief, Ksháyika (Samyaktva). And by the operation of the second (class, *i. e.*, partial-vow-preventing or Apratyákhyána) passions this right belief is without control (Asamyata) or vowless.

Commentary.

The 4th stage is called Avirata or Asamyata Samyaktva or vowless-right-belief. Vows cannot appear in it because there is operation of the partial-vow-preventing passions (Apratyákhyânâ varaṇa kasháya). The right belief in this stage may be of three kinds. The latter kind is always preceded by the former:—These three kinds of right belief are as follows :—

1. *Subsidential-right-belief* (Upashama Samyaktva).—It is of two kinds, (*i*) first (Prathama) (*ii*) second (dvitíya). (See under Gathas 19-20 above). The duration of this is at the most one Antar muhúrta. From this the soul falls down to the 1st, 2nd, or 3rd stage. This three-fold downfall has been described above in the preceding Gathas. If there is no downfall, then after the expiry of its duration, it changes into the second kind of right belief.

2. *Destructive-subsidential-right-belief* (Kshayopashama-Samyaktva)—in which there is the operation of right-belief-slightly clouded-by-wrong-belief, (Samyaktva-Prakriti-Mithyátva) the last of the 3 sub-classes of right-belief-deluding Karma, (Darshana Moha), and the other 2 sub-classes along with the 4 error-feeding passions are partially destroyed and partially in subsidence. The minimum duration of this destructive-subsidential right-belief is one Antar-Muhúrta ; and the maximum is 66 Ságaras. This maximum is made up of 13 Sagaras in the 7th heaven, 22 in the 16th, and 31 Ságaras in the highest (Graiveyaka).

3. *Destructive-right-belief* (Ksháyika Samyaktva).—It arises by the destruction of all the 3 sub-classes of right-belief-deluding-karma and the 4 error-feeding passions. This is the best and highest kind of right belief ; once gained, it lasts for ever. The soul that acquires it, must-attain liberation at the latest in 33 Ságaras and 2 crore–Púrvas, minus 8 years and one Antar-Muhúrta. This maximum is possible for a human being who is born in Videha Kshetra, (one of the seven divisions of Jambú Dweepa), and has the maximum age of one crore Púrva. From there he can, after completing his age, attain Sarvártha Siddhi (the highest heaven) with an age of 33 Ságaras. He may thereafter be born again in Videha Kshetra with the maximum age of one crore Púrva, after which he must attain liberation. As a human being can not attain destructive-right-belief before reaching the age of 8 years, and as the period for the attainment of destructive-right-belief is one antar-muhúrta, we have to deduct 8 years and one antar-muhúrta from 33 Ságaras and 2 crore Púrvas, to fix the maximum duration of destructive-right-belief. This arises only at the feet of the Omniscient Kevalí or the all-scripture-knowing Shruta Kevalí saints.

The destructive-right-belief is perfect. There is no matter to cloud or disturb it, but in the destructive-subsidential-right belief

there is the operation of that class of Karmic matter which gives rise to right-belief-slightly-clouded-by-wrong-belief. This slight clouding takes the form of the 3 defects—wavering (chala), defective or impure (mala), and non-steadfast (agáḍha).

By wavering, (chala) is meant that condition of right-belief in which its substance remains quite sound, but only the form is slightly disturbed, as the surface of the ocean is disturbed by the waves ; an example of it, which is generally, given is that of a man who worships Shántinátha specially, rather than the other Tírthankaras for acquiring peace or Shánti.

By defective or impure (mala), is meant right-belief which has got the five following defects :—

(1) Shanká—Doubt, Scepticism.

(2) Kánkshá—Desire of sense pleasures.

(3) Jugupsá—Disgust with a sick or deformed person.

(4) Anyadrishṭi-Prashansá—Thinking admiringly of wrong believers.

(5) Anyadrishṭi Samstava—Praising wrong believers.

By non-steadfast (Agáḍha) is meant right-belief which is not quite fixed in the true nature of things ; for example, worshipping in one's own temple in preference to the temple built by others. It is something like a mirror attached to a pivot, to which it is not firmly fixed. It will show a perfect image but not steady. For a man who has steadfast right-belief knows that it makes not the slightest difference, whether you worship in your temple or in one built by your neighbour.

These 3 defects do not occur in subsidential-right-belief also. In this and in the destructive-right-belief, the vision is clear, and there is no room for doubt or defects. None of these 7 Karmas is operative to cloud the clearness of the vision. It is only in the destructive-subsidential-right-belief that the Samyaktva Prakriti Mithyátva is operative, and therefore these defects arise.*

सम्माइट्ठी जीवो उपइट्ठं पवयणं तु सद्दहदि ।

सद्दहदि असब्भावं अजाणमाणो गुरुणियोगा ॥ २७ ॥

* It is worth while to consider and compare these 3 defects with 5 kinds of (Mithyátva and the eight angâs of Samyaktva).

सम्यग्दृष्टिर्जीव उपदिष्टं प्रवचनं तु श्रद्दधाति ।
श्रद्दधात्यसद्भावमज्ञायमानो गुरुनियोगात् ॥ २७ ॥

27. The right-believing soul believes in the doctrines as preached (by the Conquerors), but (sometimes) by the instruction of an ignorant teacher he believes in the nature of things as they are not.

सुत्तादो तं सम्मं दरसिज्जंतं जदा ण सद्दहदि ।
सो चेव हवइ मिच्छाइट्ठी जीवो तदो पहुदी ॥ २८ ॥
सूत्रात्तं सम्यक् दर्शयन्तं यदा न श्रद्दधाति ।
स चैव भवति मिथ्यादृष्टिर्जीवस्तदा प्रभृति ॥ २८ ॥

28. If on that (error) being satisfactorily exposed on the authority of Sutra, he does not believe (in the truth then), from that moment he certainly becomes a wrong believer.

Commentary.

(Sutra) is a part of sacred literature but here it means the whole of authoritative Jaina sacred literature.

णो इन्दियेसु विरदो णो जीवे थावरे तसे वापि ।
जो सद्दहदि जिणुत्तं सम्माइट्ठी अविरदो सो ॥ २९ ॥
नो इन्द्रियेषु विरतो नो जीवे स्थावरे त्रसे वापि ।
यः श्रद्दधाति जिनोक्तं सम्यग्दृष्टिरविरतः सः ॥ २९ ॥

29. He who is vowless with regard to the senses, and also with regard to the (hurting of) mobile (Trasa) and immobile (Sthávara) living beings, and believes in what has been said by the Conqueror (Jina), is a vowless right believer (Avirata-Samyak-drishṭi).

Commentary.

In this stage there is right belief, but conduct is not yet based on it. Even the vows of a layman are not adopted. He has not vowed to abstain from indulgence in the senses, or from hurting the vitalities of mobile and immobile living beings, although as a right believer he has his heart filled with 1. Compassion (Anukampá) 2. calmness (Prashama), (3) Fear of mundane exis-

tence (Samvega), and (4) belief in the principle of truth (Ástikya) and therefore he does not hurt any one without provocation. Control (Samyama), or vow (vrata) relates to the senses or the vitalities. It is respectively called sense-control (Indriya Samyama) and vitality-control (Prána-Samyama). In sense-control one's own senses are restrained, and in vitality-control one restrains oneself from doing any injury to the ten vitalities of himself or others. The man in this stage of vowless right-belief takes no vows for any of these two kinds of control.

पच्चक्खाणुदयादो संजमभावो ण होदि णवरिं तु।
थोववदो होदि तदो देसवदो होदि पंचमओ॥ ३०॥
प्रत्याख्यानोदयात् संयमभावो न भवति नवरिं तु।
स्तोकव्रतं भवति ततो देशव्रतो भवति पञ्चमः॥ ३०॥

30. Owing to the operation of the total-vow-preventing passions (Pratyákhyáná-varana Kasháya which is a sub-division of the right-conduct-deluding Karma) the thought-activity which produces (perfect) control (Samyama) does not arise, but (there is) some control. Therefore the 5th (stage) is (called) the partial-vow (Deshavrata) stage.

Commentary.

This partial-vow stage (Deshavrata) (has the destructive-subsidential thought-activity (Kshayopashama-Bháva), because in it there is partial destruction and partial subsidence of the Karmic matter of the passions which prevent total vow (Pratyákhyáná-varana Kasháya) and there is the operation (Udaya) of that kind of Karmic matter which forms such passions as prevent the vows only partially. So that in this stage only partial vows can be observed. Note, that in the destruction-subsidence (Kshayopashama) of Karmas, the destruction of part of the Karmic matter means that though the Karmic matter in the ordinary course of things does rise on its maturity to bear fruit, yet instead of bearing fruit, it simply passes along and leaves the soul, free. By subsidence (Upashama) is meant the precipitation, or subsiding, of those Karmas which are in actual bondage with the soul but which do not operate at that time. This destruction is called non-operative destruction (Udayábháva-Lakshana-kshaya), and the subsidence is called existence-subsidence (Sattárúpa Upashama).

जो तसबहादु विरदो अविरदओ तह य थावरबहादो ।
एक्कसमयम्हि जीवो विरदाविरदो जिणेक्कमई ॥ ३१ ॥
यस्त्रसबधाद्विरतः अविरतस्तथा च स्थावरबधात् ।
एकसमये जीवो विरताविरतो जिनैकमतिः ॥ ३१ ॥

31. (He) who vows against the killing of mobile (trasa) souls, and (is) vowless as to the killing of immobile (Sthávara) souls, and is entirely devoted to the Conqueror (Jína), is vowful and vowless (virata-avirata) at one and the same time.

Commentary.

This must be noted that this is a stage which is accompanied by right-belief. A right believer may be a vowless man. But he always carries compassion, etc., in his heart, therefore he never commits unprovoked or unnecessary sin, even if he has not vowed against its commission; so the soul in the fifth stage has not vowed not to hurt immobile souls, but naturally he would not hurt even immobile souls unnecessarily.

संजलणणोकसायाणुदयादो संजमो हवे जम्हा ।
मलजणणपमादोवि य तम्हा हु पमत्तविरदो सो ॥ ३२ ॥
संज्वलननोकषायाणामुदयात्संयमो भवेद्यस्मात् ।
मलजननप्रमादोपि च तस्मात्खलु प्रमत्तविरतः सः ॥ ३२ ॥

32. Because by the operation of perfect-right-conduct preventing passions (Sanjvalana Kasháya) and minor passions (Nokasháya) control is (effected), carelessness (Pramáda) productive of impurity also (is caused); therefore it is really the stage careless or imperfect vow (Pramatta Virata), (the sixth spiritual stage).

Commentary.

The thought-activity here also is destructive-subsidential (Kshayopashama), *i. e.*, there is destruction and subsidence of almost all the Karmic matter of the passions. Still there is the intense operation (Tíbra-Udaya) of the little matter of perfect-conduct-preventing and the minor passions, which has escaped destruction and subsidence. Its effect is to partially prevent the observance of the perfect vows.

Hence the name of the stage:-imperfect vow (Pramatta Virata).

Sanjvalana Kasháyas are four, being those kinds of anger, pride, deceit and greed which prevent the vows which constitute perfect right conduct; and the minor passions (Nokasháya) are mine :—

Hásya—laughter, Rati—indulgence, Arati—Ennui, Shoka—sorrow, Bhaya—fear, Jugupsá—disgust, Strí-veda—feminine inclination, Purusha-veda—masculine inclination, Napumsaka-veda—common inclination.

Pramáda—means carelessness in being attentive to the realisation of right-belief, right knowledge, and right conduct.

वत्तावत्तपमादे जो वसइ पमत्तसंजदो होदि ।
सयलगुणसीलकलिओ महव्वई चित्तलायरणो ॥ ३३ ॥

व्यक्ताव्यक्तप्रमादे यो वसति प्रमत्तसंयतो भवति ।
सकलगुणसीलकलितो महाव्रती चित्रलाचरणः ॥ ३३॥

33. He who remains in evident (Vyakta) and non-evident (Avyakta) carelessness (Pramáda), with all the (28 Root, Múla) qualities (Guna), and calm dispositions, (Shíla) has full vows (Mahávrata) and is of variegated (*i.e.*, imperfect) conduct, *i. e.*, the observer of imperfect vow (Pramatta Samyata).

Commentary.

Evident (Vyakta) carelessness is evident to the saint himself, and to others who may observe him. Non-evident (Avyakta) carelessness is hidden, and is known only to those who possess direct knowledge (Pratyaksha Jnána).

28 Root-qualities (Múla-guna) - these are the essential qualities in a saint, even of the lowest degree, *viz* :—

1—Five Mahá-vratas—the five great vows :—

(1) Ahimsá—non-injury to any of the 10 vitalities.
(2) (Satya)—truth in speech, thought and deed.
(3) (Asteya)—to take nothing unless and except it is given.
(4) (Brahma-charya)—chastity.
(5) (Parigraha--Tyága)—renunciation of worldly attachment.

2.– Five (samitis) – religious observances or carefulness about :—

(1) (Íryá)—walking, (2) Bhásá speech, (3) Eshaná, taking only pure food, and that also when it is not specially prepared for the saint, (4) (Ádána-nikshepana)—handling and putting the things as water-bowl, peacock-brush, and scripture which saints may keep, (5) (Pratishthápana) – answering calls of nature.

3.– Six daily duties (Avāshyaka) – (1) Sámáyika—practising equanimity, (2) Vandaná – obedience to perfect souls and High Saints and the Holy images, (3) (Stuti) – praising their qualities (4) Pratikramana—repentance for faults already attached to the soul, (5) Pratyákhyána – fore-thought and endeavour so that in future no faults may attach to the soul, (6) Káyotsarga—giving up attachment to the body and practising contemplation.

4-Self-restraint of five senses,

and seven other duties –(1) not to bathe, (2) sleeping on the ground, (3) Nakedness, (4) pulling the hair out with one's own hands, (5) taking only little food once a day, (6) not to rub and cleanse the teeth, (7) taking food standing and only in hollow of the folded hands.

Variegated conduct (chitrala-ácharana.) – every thought-activity has its corresponding thought-paint (Leshyá). The pale mien of habitually studious people, and the dark red of persons in rage has been noticed in all countries and ages. A man with an unfixed conduct often changes his thought-paint or leshyá. Sri Nemi chandrácharya has used a very appropriate word, chequered or variegated to express this unfixity of conduct. This unfixity is due to carelessness (Pramáda) as described in the text.

It must be noted that all the most obvious and usual duties of saintship are discharged in this stage ; for example—teaching, and preaching the scriptures, and reading and writing the books, looking after the discipline of pupils, travelling abroad, and taking food.

विकहा तहा कसाया इंदियणिद्दा तहेव पणश्रो य ।
चदु चदु पणमेगेगं हौंति पमादा हु पण्णरस ॥ ३४ ॥
विकथास्तथा कषाया इन्द्रियनिद्रा तथैव प्रणयश्च ।
चतुश्चतुःपञ्चैकैकं भवन्ति प्रमादाः हि पञ्चदश ॥ ३४ ॥

34. Censurable talk (Vikathá), passions (Kasháya), senses (Indriya), sleep (Nidrá), and attachment (Pranaya)

of 4, 4, 5, 1 and 1 elements respectively) are really 15 sorts of carelessness (Pramáda)

Commentary.

The 4 kinds of censurable talk relate to-(1) Women,(Strí); (2) Food, (Bhojana) ; (3) Politics, (Rásṭra) ; (4) King, (Rájá).

The fifteen elements of the five classes being subjected to the process of mathematical combination give us $4 \times 4 \times 5 \times 1 \times 1 = 80$ different combinations of Pramáda of 5 elements each, all the 5 classes being represented in every combination.

संखा तह पत्थारो परियट्टण णट्ठ तह समुद्दिट्ठं ।
एदे पंच पयारा पमदसमुक्कित्तणे णेया ॥ ३५ ॥
संख्या तथा प्रस्तारः परिवर्त्तनं नष्टं तथा समुद्दिष्टम् ।
एते पञ्च प्रकाराः प्रमादसमुत्कीर्तने ज्ञेयाः ॥ ३५ ॥

35. The number (of combinations Sankhyá), distribution (of the elements to form the 80 combinations. Prastára), 80 combinations (Parivartana), analysis (of) the elements from the number of the combinations (Nashṭa) and synthesis (of the given elements to find out the number of the resulting combination, samuddishṭa). these five distinctions should be known in a description of carelessness (Pramáda).

सव्वेपि पुव्वभंगा उवरिमभंगेसु एक्कमेक्केसु ।
मेलन्तित्ति य कमसो गुणिदे उप्पज्जदे संखा ॥ ३६ ॥
सर्वेपि पूर्वभङ्गा उपरिमभङ्गेषु एकैकेषु ।
मिलन्ति इति च क्रमशो गुणिते उत्पद्यते संख्या ॥ ३६ ॥

36. All the elements of each preceding class combine one by one with elements of the succeeding classes and by (their) successive multiplications is produced the number (of the combinations).

Commentary.

The 4 censurable talks or gossips (Vikathás), each being combined with each one of the 4 passions, gives the number $4 \times 4 = 16$ of combinations of 2 elements each. Each of these 16 being combined with each one of the 5 senses make $16 \times 5 = 80$ combinations of 3 elements each. Each one of these 80 must have sleep and attachment, so that the number of the combinations of 5 elements each is 80.

पढमं पमदपमाणं कमेण णिक्खिविय उवरिमाणं च।
पिंडं पडि एक्केक्कं णिक्खित्ते होदि पत्थारो ॥ ३७ ॥

प्रथमं प्रमादप्रमाणं क्रमेण निक्षिप्य उपरिमाणं च।
पिंडं प्रति एकैकं निक्षिप्ते भवति प्रस्तारः ॥ ३७ ॥

37. Distribution is by placing respectively each one of 4 elements of the first class of Pramáda (gossip or Vikathá), then covering each one of these with each one of the elements of the succeeding classes.

णिक्खित्तु बिदियमेत्तं पढमं तस्सुवरि बिदियमेक्केक्कं।
पिंडं पडि णिक्खेओ एवं सव्वत्थ कायव्वो ॥ ३८ ॥

निक्षिप्त्वा द्वितीयमात्रं प्रथमं तस्योपरि द्वितीयमेकैकम्।
पिण्डं प्रति निक्षेप एवं सर्वत्र कर्तव्यः ॥ ३८ ॥

38. Placing the elements of the first class as many times as there are elements in the second class, in each group on the top, place one by one the element of the second, do like this in all (classes) (till you get the 80 combinations).

Commentary.

This distribution is as follows :—

Place the 4 kinds of gossips one by one as there are 4 passions, each of the 4 gossips will have to be placed in 4 places. Each one of the 4 passions can cover the gossips in turn, thus we get 16 combinations of two elements each. All these 16 combinations will have to be placed 5 times so that each one of them should be covered with each one of the 5 senses, thus yielding 80 combinations of 3 elements each. To each one of the 80 add sleep and

attachment. Thus we get 80 combinations each one of 5 elements of the five different classes of Pramáda.

This can be shown visibly as follows :—

V_1, V_2, V_3, V_4, represent 4 Vikathá.

K_1 to K_4 represent 4 Kasháya.

I_1 to I_5 represent 5 Indriyas.

$I_1I_1I_1I_1$	$I_1I_1I_1I_1$	$I_1I_1I_1I_1$	$I_1I_1I_1I_1$
$K_1K_1K_1K_1$	$K_2K_2K_2K_2$	$K_3K_3K_3K_3$	$K_4K_4K_4K_4$
$V_1V_2V_3V_4$	$V_1V_2V_3V_4$	$V_1V_2V_3V_4$	$V_1V_2V_3V_4$

This gives us 16 combinations of 3 elements each, with I_1, Similarly with I_2, I_3, I_4, and I_5, we get 16 combinations each. The total is 80. Sleep and attachment are added afterwards.

Gatha 37 is exemplified as follows :—

$I^1I^2I^3I^4I^5$	$I^1I^2I^3I^4I^5$	$I^1I^2I^3I^4I^5$	$I^1I^2I^3I^4I^5$
$K^1K^1K^1K^1K^1$	$K^2K^2K^2K^2K^2$	$K^3K^3K^3K^3K^3$	$K^4K^4K^4K^4K^4$
V^1 V^1 V^1 V^1 V^1,	V^1 V^1 V^1 V^1 V^1,	V^1 V^1 V^1 V^1 V^1,	V^1 V^1 V^1 V^1 V^1.

This gives us 20 combinations of 3 elements each with V^1, Similary with V^2, V^3 and V^4 we get 20 combinations each. The total is 80. Sleep and attachment are added afterwards.

तदियक्खो अन्तगदो आदिगदे संकमेदि विदियक्खो ।
दोण्णिवि गंतूणंतं आदिगदे संकमेदि पढमक्खो ॥ ३९ ॥

तृतीयाक्ष अन्तगत आदिगते संक्रामति द्वितीयाक्षः ।
द्वावपि गत्वान्तमादिगते संक्रामति प्रथमाक्षः ॥ ३९ ॥

39. When all the elements of the third class have come to an end (in distribution as in Gatha 37), and we come again to its (third class) beginning, (the 1st element of) the second class changes (into its second) (element); when all (the elements of the second class) are (also) exhausted, (then) the first element (of the 1st class) changes (into its second element), (till the whole of the first class is also exhausted, and we get 80 combinations.)

पढमक्खो अन्तगदो आदिगदे संकमेदि बिदियक्खो ।
दोण्णिवि गंतूणंतं आदिगदे संकमेदि तदियक्खो ॥ ४० ॥
प्रथमाक्ष अन्तगत आदिगते संक्रामति द्वितीयाक्षः ।
द्वावपि गत्वान्तमादिगते संक्रामति तृतीयाक्षः ॥ ४० ॥

40. The first class having come to an end (in distribution as in gatha 38) (we come) to its beginning. (Then) (the 1st element) of the second class changes (into its second element); (when all the elements of) the second class are also exhausted, (then the first elements of the 3rd class changes (into its second element), (till the whole of the 3rd class is also exhausted and we get 80 combinations.

सगमाणेहिं विभत्ते सेसं लक्खित्तु जाण अक्खपदं ।
लद्धे रूवं पक्खिव सुद्धे अन्ते ण रूवपक्खेवो ॥ ४१ ॥
स्वकमानैर्विभक्ते शेषं लक्षयित्वा जानीहि अक्षपदम् ।
लब्धे रूपं प्रक्षिप्य शुद्धे अन्ते न रूपप्रक्षेपः ॥ ४१ ॥

41. Divide the number by the number of the elements (in the class), the remainder gives the position of the element in its class. To the quotient add one. (Divide the sum by the number of the elements in the next class, the remainder again gives the position of the element in the class. And so on). (If there is) no remainder, (it means that the element is) last (in the class) (and then) one is not added (to the quotient).

Commentary.

For example—what are the elements in combination No. 15. To find out the Vikathá element, divide 15 by 4, the remainder is 3, therefore the Vikathá is the 3rd *i. e.*, the seditious gossip (Ráshtri Kathá). Adding one to the quotient 3, we get 4, to find out the passion divide 4 by 4, there is no remainder, that means the last passion, *i. e.*, greed (Lobha); the quotient was one; as there was no remainder, nothing to be added to it. Divide 1 by 5, the remainder is 1, the sense element is the first, *i. e.*, touch (sparsha). Therefore the 15th combination is one of seditious gossip,

greed passion, sense of touch, sleep and attachment. (V_3 K_4 I_1 *i.e.* the third Vikathá, gossip; the fourth Kasháya, passion; and the first Indriya, sense).

A concrete example of it may be something like this :—

A man takes part in seditious talk and is prepared to commit sedition for money so that he may go and live with his wife in his village. Here the elements of seditious gossip, greed, and the object of touch are obvious. Sleep and attachment are the two elements common to all combinations of Pramáda. They merely indicate that the soul who is affected by carelessness (Pramáda) is a mundane soul. Sleep and attachment to some extent or other, are always present in all careless mundane souls, *i. e.*, in all souls who are not in the seventh or higher spiritual stages. This example applies to the combinations under gathas 38 and 40. Under gathas 37 and 39 the process is exactly the reverse of it. We begin the senses and finish with the gossips.

संठाविदूण रूवं उवरीदो संगुणित्तु सगमाणे ।
अवणिज्ज अणंकिदयं कुज्जा एमेव सव्वत्थ ॥ ४२ ॥

संस्थाप्य रूपमुपरितः संगुणित्वा स्वकमानम् ।
अपनीयानङ्कितं कुर्यात् एवमेव सर्वत्र ॥ ४२ ॥

42. Taking 1, multiply it by the number of the elements of the last class, substract from it the number of elements which follow in their class the element given. Do the same at all steps.

Commentary.

For example to find the number of combination, being given the elements seditious gossip, greed, and touch etc., *i. e.*, 3rd gossip, 4th passion and 1st sense Take 1, multiply it by 5 senses = 5, substract from it 4 (*i. e.*, the No. of senses which follow touch in their class) this gives 1. Multiply the remainder by 4 passions = 4, substract from it nothing as no element follows greed in the passion class = 4. Multiply 4 by 4 gossips = 16; substract 1 as 1 gossip follows seditious gossip in the gossip class, the result is 15. Thus 15th is the number of this combination.

इगिवितिचपणखपणदशपणणरसं खवीसतालसट्ठीय ।
संठविय पमदठाणे णट्ठुद्दिट्ठं च जाण तिट्ठाणे ॥ ४३ ॥
एकद्वित्रिचतुःपञ्चखपञ्चदशपञ्चदशखविंशच्चत्वारिंशत् षष्टीश्च ।
संस्थाप्य प्रमादस्थाने नष्टोद्दिष्टे च जानीहि त्रिस्थाने ॥ ४३ ॥

43. 1, 2, 3, 4, 5 ; 0, 5, 10, 15 ; 0, 20, 40, and 60—placing these in 3 lines of 3 classes of (Pramáda,) find out the elements or the number of the combinations *i. e.*, analysis and synthesis (Nashṭa and Uddishṭa.)

Commentary.

Sense of	Touch 1	Taste 2	Smell 3	Sight 4	Hearing 5
Passion	Anger 0	Pride 5	Deceit 10	Greed 15	
Talk	Woman 0	Food 20	Seditious 40	Scandalous 60	

Or

I^1 1	I^2 2	I^3 3	I^4 4	I^5 5
K^1 0	K^2 5	K^3 10	K^4 15	
V^1 0	V^2 20	V^3 40	V^4 60	

To find out the number, add the figures placed against the elements and the total is the number of the combination. To find out the elements from a given number, break it up into 3 such numbers, that one of them must be found in each one of the 3 lines, and the total of these must be equal to the given number. For example 32 can be broken into 2, 10 and 20 to represent 2—taste, 10—deceit,

20 – food gossip: therefore the 32nd combination has for its elements food-talk, deceit passion, taste sense, sleep, and attachment,

This diagram sums up gathas 37 and 39.

इगिवितिचखचडवारं खसोलरागट्ठदालचउसट्ठिं ।
संठविय पमदठाणे णट्ठुद्दिट्ठं च जाण तिट्ठाणे ॥ ४४ ॥
एकद्वित्रिचतुःखचतुरष्टद्वादशखषोडशरागाष्टचत्वारिंशच्चतुःषष्टिम् ।
संस्थाप्य प्रमादस्थाने नष्टोद्दिष्टे च जानीहि त्रिस्थाने ॥ ४४ ॥

44. 1, 2, 3, 4; 0, 4, 8, 12; 0, 16, 32, 48, 64,—placing these in 3 lines of 3 classes of (Pramáda), find out the elements or number of combinations *i. e.*, analysis and synthesis (Nashṭa and Uddishṭa.)

Commentary.

Talk	Woman 1	Food 2	Seditious 3	Scandalous 4	
Passion	Anger 0	Pride 4	Deceit 8	Greed 12	
Sense of	touch 0	talk 16	smell 32	sight 48	hearing 64

Or

V^1 1	V^2 2	V^3 3	V^4 4	
K^1 0	K^2 4	K^3 8	K^4 12	
I^1 0	I^2 16	I^3 32	I^4 48	I^5 64

This diagram refers to the 2nd mode of combination in gathas 38 and 40.

Note—that the number of combinations and their elements are exactly the same in both the diagrams. It is also noticeable that the first and the last columns have the same total of figures and the same elements. The intermediate combinations also have the same elements but are not denoted by the same number, and are necessarily differently situated in the two diagrams.

In gatha 44, 32 is represented by the word (Rága) (राग). The two letters (Ra) and (Ga) respectively represent 2 and 3; the reading is the reverse: This representation of numbers by letters is just like the Hebrew, Arabic and Persian, where for example, Alif (ا)1, (Be) (ب) 2, (Jíma) (ج) 3, etc.

The numerical value of Sanskrit Alphabet is as follows:

क	ख	ग	घ	ङ	च	छ	ज	झ	ञ
Ka	Kha	Ga	Gha	N̲a	Cha	Chha	Ja	Jha	N̲a
1	2	3	4	5	6	7	8	9	0

ट	ठ	ड	ढ	ण	त	थ	द	ध	न
ṭa	ṭha	ḍa	ḍha	n̲a	ta	tha	da	dha	na.
1	2	3	4	5	6	7	8	9	0

प	फ	ब	भ	म
pa	pha	ba	bha	ma
1	2	3	4	5

य	र	ल	व	श	ष	स	ह
ya	ra	la	va	sha	sha	sa	ha
1	2	3	4	5	6	7	8

Note also, that really there can be not only 80, but *37,500* combinations. Thus:—there are 25 sorts of gossip, 25 kinds of passions, 6 senses including the mind, 5 sorts of sleep, and 2 kinds of attachment, *i. e.* delusion and attachment (moha and sneh.) The various combinations of these are equal to $25 \times 25 \times 6 \times 5 \times 2 = 37{,}500$.

The 25 (vikathás, or gossips are the following : —

(1) Strí kathá ... Woman gossip.
(2) Artha kathá ... Money ,,
(3) Bhojana kathá ... Food ,,
(4) Rája kathá ... State ,,
(5) Chora kathá ... Theft ,,
(6) Vaira kathá ... Enmity ,,
(7) Para-pákhand kathá ... Wrong belief gossip.

(8) Desha-kathá	...	Local gossip.
(9) Bháshá-kathá	...	Story telling.
(10) Guṇabandha kathá	...	Defamatory gossip.
(11) Deví kathá	...	Goddess ,,
(12) Nishṭhura kathá	...	Harsh language.
(13) Paishúnya kathá	...	Backbiting.
(14) Kandarpa kathá	...	Sexual gossip.
(15) Deshakálánuchita kathá	...	In-opportune talk.
(16) Bhaṇḍa kathá	...	Gest.
(17) Múrkha kathá	...	Foolish talk
(18) Átmaprashansá	...	Self praise.
(19) Parapariváda kathá	...	Condemnatory talk.
(20) Para-jugupsá kathá	...	Contemptuous ,,
(21) Para-píḍa-kathá	...	Talk painful to others.
(22) Kalah kathá	...	Querulous talk.
(23) Parigraha kathá	...	Talk about worldly objects.
(24) Árambha kathá	...	Talk about worldly activity.
(25) Sangíta váditra kathá	...	Talk about singing and music.

For the 25 passions, and 5 kinds of sleep see Jaina Gem Dictionary, Appendix, 148, Sub-Classes of the 8 Karmas.

संजलणणोकसायाणुदयो मंदो जदा तदा होदि ।
अपमत्तगुणो तेण य अपमत्तो संजदो होदि ॥ ४५ ॥
संज्वलननोकषायाणामुदयो मन्दो यदा तदा भवति ।
अप्रमत्तगुणस्तेन च अप्रमत्तः संयतो भवति ॥ ४५ ॥

45. When (there is) mild (manda) operation of perfect-right-conduct-preventing (Sanjvalana), and the minor passions (No-kasháya), there arises the quality of non-carelessness (Apramatta), and by (reason of) this (quality, the soul) attains (the 7th spiritual stage) of perfect vow (Apramatta Samyata).

Commentary.

The stage of perfect vows is of two kinds, ordinary perfect vow (Svasthána apramatta) and extraordinary perfect vow (Sátishaya apramatta).

णट्ठासेसपमादो वयगुणसीलोलिमंडिओ णाणी ।
अणुवसमओ अखवओ झाणणिलीणोहु अपमत्तो ॥ ४६ ॥

नष्टाशेषप्रमादो व्रतगुणशीलावलिमण्डितो ज्ञानी ।
अनुपशमकः अक्षपको ध्याननिलीनो हि अप्रमत्तः ॥ ४६ ॥

46. He, whose combinations of carelessness are all suppressed, who is adorned with the chain of the (5 great) vows, (28 root) qualities, and calm disposition, has right knowledge, is absorbed in concentration, and is not capable of ascending further on the subsidential or destructive ladder (Upashama or Kshapaka Shreṉí), is certainly (in the ordinary (Svasthána) stage of perfect (apra-matta) vows.

Commentary.

This is called ordinary (Svasthána or Niratishaya), because the soul cannot rise higher from this stage; it lasts only one Antarmuhúrta; and from it the soul falls down to the 6th, and re-ascends to the 7th stage, again and again. The 6th stage also lasts one antmuhúrta.

इगवीस मोहखवणु वसमण णिमित्ताणि तिकरणाणि तहिं ।
पढमं अधापवत्तं करणं तु करेदि अपमत्तो ॥ ४७ ॥
एकविंशतिमोहक्षपणोपशमननिमित्तानि त्रिकरणानि तेषु ।
प्रथममधः प्रवृत्तं करणं तु करोति अप्रमत्तः ॥ ४७ ॥

47. (There are) 3 (kinds of) thought-activity (karaṉa) for the destruction or subsidence of 21 sub-classes of right-conduct-deluding-Karma (cháritra moha). (These are all the 25 passions except the 4 error-feeding, Anantánubandhí passions). (He who) out of these (3), gains the first lower (thought-activity) (adhah pravritti karaṉa,) is (in the extraordinary (sátisháya, 7th stage of) perfect vow (apramatta).

Commentary.

The soul which attains the extraordinary stage of perfect vow faces, and is fit to go up either the subsidential or the destructive ladder. If he is a right believer of the subsidential-destructive kind (kshayopashama samyaktva), he will first transform the Karmic matter of the 4 error feeding passions into the remaining 21 passions; then after one antarmuhúrta, by the subsidence of the 3 sub-classes

of the right-belief-deluding Karma, he will become the second subsidential right believer (Dvitíyopashama samyak-drishṭi); or by their destruction he will become the destructive-right-believer (ksháyika-samyak-drishṭi). Then in one antarmûhurta, he would make thousands of journeys between the 6th and the 7th stages. *Then* would begin the thought-activity called (adhahkaraṉa,) preparatory to going on to the subsidential or destructive ladder Note that, the destructive-right-believer (ksháyika) also can go up the subsidential ladder, if he is not advanced enough to destroy the 21 sub-classes of right-conduct-deluding Karmas.

जह्मा उवरिमभावा हेट्ठिमभावेहिं सरिसगा होंति ।
तह्मा पढमं करणं अधापवत्तोत्ति णिद्दिट्ठं ॥ ४८ ॥
यस्मादुपरितनभावा अधस्तनभावैः सदृशका भवन्ति ।
तस्मात्प्रथमं करणमधः प्रवृत्तमिति निर्दिष्टम् ॥ ४८ ॥

48. Because the thought-activity of the posterior souls may become like that of the prior souls, therefore the first of the (3 kinds of) thought-activity has been said to be lower thought-activity; (Adhahpravritta Karaṉa.)

Commentary.

Karaṉa is the name of the thought-activity in which the purity of the soul increases infinite fold at every instant (Samaya). (Adhah) means lower in level. This activity is called (Adhah Karaṉa) because by it the soul on a lower level can quickly rise to the same level of purity as a soul who has gone up before.

अन्तो मुहुत्तमेत्तो तक्कालो होदि तत्थ परिणामा ।
लोगाणमसंखमिदा उवरुवरिं सरिसवड्ढिगया ॥ ४९ ॥
अन्तर्मुहूर्त्तमात्रस्तत्कालो भवति तत्र परिणामाः ।
लोकानामसंख्यमिता उपर्युपरि सदृशवृद्धिगताः ॥ ४९ ॥

49. The duration of this (Lower thought-activity or Adhah Karaṉa) is one antarhmuhúrta, the thoughts in it are innumerable times the innumerable spatial units in the universe; and in the upper levels they increase in purity uniformly.

Commentary.

One antaramuhúrta here means a middle (Maddhyama) Antarmuhúrta which is any length of time between 1 Ávalí, and 1 Samaya and 48 minutes minus 1 Samaya.

" Uniformly " means in arithmetical progression (chaya).

अंतोमुहुत्तकालं गमिऊण अधापवत्त करणं तं ।
पडिसमयं सुज्झंतो अपुव्वकरणं समल्लियइ ॥ ५० ॥
अन्तर्मुहूर्तकालं गमयित्वा अधः प्रवृत्तकरणं तत् ।
प्रतिसमयं शुध्यन् अपूर्वकरणं समाश्रयति ॥ ५० ॥

50. Having passed the Antarmuhúrta in the lower thought activity (adhah karaṉa), becoming purer every instant, the soul takes refuge in the new thought-activity (Apúrva Karaṉa, the 8th spiritual stage.)

एदह्मि गुणट्ठाणे विसरिस समयट्ठियेहिं जीवेहिं ।
पुव्वमपत्ता जह्मा होंति अपुव्वा हु परिणामा ॥ ५१ ॥
एतस्मिन् गुणस्थाने विसदृशसमयस्थितैर्जीवैः ।
पूर्वमप्राप्ता यस्मात् भवन्ति अपूर्वा हि परिणामाः ॥ ५१ ॥

51. Because in this spiritual stage in the souls advanced in different points of time, there arise new thought-activities, which were not attained before, (therefore this spiritual stage is called new thought-activity, Apúrva Karaṉa.)

भिण्णसमयट्ठियेहिं दु जीवेहिं ण होदि सव्वदा सरिसो ।
करणेहिं एक्कसमयट्ठियेहिं सरिसो विसरिसो वा ॥ ५२ ॥
भिन्नसमयस्थितैस्तु जीवैर्न भवति सर्वदा सादृश्यम् ।
करणैरेकसमयस्थितैः सादृश्यं वैसादृश्यं वा ॥ ५२ ॥

52. In the souls advanced in different points of time there is never the sameness (of purity) of thought-activity. In the souls advanced at the same instant, there may or may not be sameness (of purity of) thought-activity,

अंतोमुहुत्तमेत्ते पडिसमयमसंखलोगपरिणामा ।
कमउड्ढा पुव्वगुणे अणुकट्टी णत्थि णियमेण ॥ ५३ ॥
अन्तर्मुहूर्तमात्रे प्रतिसमयमसंख्यलोकपरिणामाः ।
क्रमवृद्धा अपूर्वगुणे अनुकृष्टिर्नास्ति नियमेन ॥ ५३ ॥

53. The duration of this stage of new thought-activity (Apúrva Karaṉa) (is) one antarmuhúrta; (in it) the thoughts, (are) innumerable times the innumerable spatial units of the universe; (and they) increase gradually every instant and necessarily (there is) no overlapping (Anu-krishṭi).

Commentary.

But here the Antarmuhúrta is less than that of the lower thought activity (adhah-karaṉa), but the number of thoughts is greater than that in the, adhah-karaṉa. This is possible because there are many kinds of innumerable numbers, some are greater than the other.

[See Jaina Gem Dictionary appendix-21 kinds of Numbers].

तारिसपरिणामट्ठियजीवा हु जिणेहिं गलियतिमिरेहिं ।
मोहस्सपुव्वकरणा खवणुवसमणुज्जया भणिया ॥ ५४ ॥
तादृशपरिणामस्थिताजीवा हि जिनैर्गलिततिमिरैः ।
मोहस्यापूर्वकरणाः क्षपणोपशमनोद्यता भणिताः ॥ ५४ ॥

54. Involved (or advanced) in such thoughts, the souls in the new thought-activity (Apúrva-Karaṉa) are said to be really busy in the destruction or subsidence of the right-conduct-deluding Karmas, (Moha). (So it is said) by the Conquerors (Jinas) whose darkness of ignorance has been destroyed.

णिद्दापयले णट्ठे सदि आऊ उवसमंति उवसमया ।
खवयं ढुक्के खवया णियमेण खवंति मोहं तु ॥ ५५ ॥

निद्राप्रचले नष्टे सति आयुषि उपशमयन्ति उपशमकाः ।
क्षपकं ढौकमानाः क्षपका नियमेन क्षपयन्ति मोहं तु ॥ ५५ ॥

55. Having acquired freedom from bondage (vyuchhitti) of the Karmic matter of sleep and drowsiness (Nidrá and Prachalá) and the age-karma still existing, (the souls in new-thought-activity), (Apúrva Karaṉa) bring about the subsidence of right-conduct-deluding Karma (Moha) (and are therefore called) subsidentials (Upashamaka), but those (who) go up the destructive ladder necessarily destroy the right-conduct-deluding Karma (and are therefore called) Destructive (Kshapaka,) and (the age Karma always exists in this ascent on the destructive ladder, (Kshapaka Shreṉí).

एकह्मि कालसमये संठाणादीहिं जह णिवट्टंति ।
ण णिवट्टंति तहावि य परिणामेहिं मिहो जेहिं ॥ ५६ ॥
एकस्मिन् कालसमये संस्थानादिभिर्यथा निवर्तन्ते ।
न निवर्तन्ते तथापि च परिणामैर्मिथो यैः ॥ ५६ ॥
होंति अणियट्टिणो ते पडिसमयं जेस्सिमेक्कपरिणामा ।
विमलयर झाण हुयवह सिहाहिं णिद्दड्ढ कम्मवणा ॥ ५७ ॥
भवन्ति अनिवर्तिनस्ते प्रतिसमयं येषामेकपरिणामा ।
विमलतरध्यानहुतवहशिखाभिर्निर्दग्धकर्मवनाः ॥ ५७ ॥ युग्मम्

56-57. In one and the same instant though (the souls) differ from each other in figure, etc., yet their thoughts which do not differ are (called the Thoughts) of advanced thought-activity (Anivritti Karaṉa). In these, only one thought-activity arises in each instant. (These thoughts), by the flames of the fire of very pure concentration are the consumers of the forest of Karmas.

Commentary.

The number of thoughts in this stage is equal to the number of instants 'Samayas' in its duration. The advance in purity and generally, in this stage is perfectly uniform. Later souls can neither exceed nor come to the level of the prior souls.

पुव्वापुव्वप्फड्ढ्य वाद्र सुहमगयकिट्टिश्रणुभागा ।
हीणकमाणंत गुणेण वराद्रु वरं च हेट्ठस्स ॥ ५८ ॥
पूर्वापूर्वस्पर्धक वाद्र सूक्ष्मगत कृष्ट्यनुभागाः ।
हीनक्रमा अनन्तगुणेन अवरात्तु वरं चाधस्तनस्य ॥ ५८ ॥

58. In the Púrva Sparddhaka, Apúrava Sparddhaka, Bádara Krishṭi, Súksma Krishṭi, the fruition (Anubhága) of each one is infinitely less than that of the immediately preceding one. The greatest fruition in a succeeding part is infinitely less than the least fruition of the immediately preceding part, and the least fruition in any part is infinitely less than the highest fruition in the same part.

Commentary.

Sparddhaka (fruition-group) is a group of molecules of Karmic matter which have the present or future capacity of fruition.

Púrva Sparddhakas means Sparddhakas found in the soul before its entry in to the 9th stage. Apúrva Sparddhakas are those molecules, the fruition of which has been enfeebled by the thought activity in this stage. Bádara Krishṭi is fruition-group of even a weaker degree; and Súkshma Krishṭi is weaker than Bádara Krishṭi. The Mathematics of the series (Shreṉí Vyavahára Gaṉita is as follows:---

This knowledge is necessary for calculating and ascertaining the rate, and degree of advancement in purity of thought activities in Adhah-Karaṉa, Apúrva Karaṉa, and Anivritti Karaṉa stages.

1, The sum (s) of the series is called Sarva-dhana or Pada-dhana.

2. The number of terms (n) in the series is called Pada or Gachchha.

3. The common difference (d) is Chaya or Vishesha.

4. The first term (a) is Mukha, Ádi or Prabhava.

5. The last term (l) is Antadhana or Bhúmi.

6. The middle term (m) is Madhyama dhana. It is actually the middle term, if number of terms is odd; but if the number

is even, then, it is half the sum of the two middle or the two extreme terms. It is found by adding together the first and the last term and dividing by 2.

7. The number of terms multiplied by the first term gives the Ádi-dhana ($n\,a$).

8. The number of terms minus one, multiplied by the common difference gives the Chaya-dhana.[$n-1$ (d.]

9. Half the number of terms, multiplied by Chaya-dhana, gives the Uttara-dhana [$\frac{n}{2}$($(n-1)\,d$.]

10. The sum of Ádi-dhana and Uttara-dhana is Sarva-dhana. Thus.

$$na+\tfrac{n}{2}(n-1)d.$$

$$=\tfrac{n}{2}\left\{2a+(n-1)d\right\}$$

$$=\tfrac{n}{2}\left\{a+(n-1)d+a\right\}$$

$$=\tfrac{n}{2}\left(a+l\right)$$

$$=n.\frac{a+l}{2}=S.$$

11. Half the sum of the 1st and the last terms multiplied by the number of terms = Sum. $S=n\times\left(\frac{a+l}{2}\right)$

12. Number of terms or Gachchha = (difference between the last and the first terms divided by the common difference+1)

$$n=\frac{l-a}{d}+1.$$

13. Divide the sum by the number of terms; from the quotient subtract the first term; divide the remainder by the number of terms -1; the result will be half the common difference.

$$\frac{d}{2}=\frac{\frac{s}{n}-a}{n-1}$$

14. From the sum subtract the Ádi dhana, divide the remainder by the number of terms, then divide the quotient by the number of terms -1, the result will be $\frac{1}{2}$ of the common difference.

$$\frac{d}{2}=\frac{s-na}{n\,(n-1)}$$

15. From the sum subtract Uttara-dhana : divide by the number of terms; the result will be the first term

$$a=\frac{s-\frac{n}{2}(n-1)\,d.}{n}$$

16. The last term = first term + (the number of terms − 1) × the common difference *i. e.*, $l=a+(n-1)d$.

The sum also = the middle term multiplied by number of terms.

$$s=n\times\frac{a+l}{2}$$

Let us apply the above rules to the Lower Thought Activity.

Suppose the total number of thoughts in the Lower Thought Activity (Adhah Karaṉa to be 3072 (s); and suppose number of instants to be 16 (n).

Suppose common difference to be 4 (d)

Then the Sankhyát is $\frac{s}{dn^2}=\frac{3072}{4\times16\times16}=3.$

$$a=\frac{S-\frac{n}{2}(n-1)d}{n}=\frac{3072-8\times15\times4}{16}=\frac{2592}{16}=162.$$

∴ the series is 162, 166, 170, 174, 178, 182, 186, 190, 194, 198, 202, 206, 210, 214, 218, 222.

For details see Sanskrit commentary on gátha 49.

At all times in one instant (Samaya), the soul can have only one thought, pure or mixed. In (Adhah Karaṉa,) a soul who enters this stage can acquire the same degree of thought-activity as that of the souls who have preceded it. The thought-activity overlaps and therefore it is called (Anukrishṭí). In the Apúrva-Karaṉa, the soul who enters later can never reach the thought activity acquired by the souls who entered before. But if several souls enter at the same instant, their progress onwards may be equal or unequal. Some of them may attain purer thought-activity than the others ; but none of them can ever be overtaken by any soul who enters afterwards. In (Anivritti Karaṉa,) even those souls who enter at the same instant advance uniformly. In this stage, the soul brings about either the subsidence or destruction of all the 21 sub-classes of passions, right-conduct-deluding karma (Cháritra Moha), except the 4 error-feeding passions, which were already transformed into these 21. But the soul has the very slightest form of greed which is the characteristic, which it has in the 10th stage. All but-passionless (Súkshma Sámparáya).

धुदकोसुंभयवत्थं होदि जहा सुहमरायसंजुत्तं ।
एवं सुहमकसाओ सुहमसरागोत्ति णादव्वो ॥ ५६ ॥
धौतकौसुम्भवस्त्रं भवति यथा सूक्ष्मरागसंयुक्तम् ।
एवं सूक्ष्मकषायः सूक्ष्मसराग इति ज्ञातव्यः ॥ ५६ ॥

59. As a (well)-washed red vest retains the slightest (tinge of) redness, so the thought activity with the sligthest passion of greed should be known to be (the 10th stage), All but-passionless (Súkshma kasháya or Sámparáya).

अणुलोहं वेदंतो जीवो उवसामगो व खवगो वा ।
सो सुहम संपराओ जहखादे णूणओ किंचि ॥ ६० ॥
अणुलोभं विदन् जीवः उपशमको व क्षपको वा ।
स सूक्ष्मसाम्परायो यथाख्यातेनोनः किञ्चित् ॥ ६० ॥

60. Experiencing the slighest touch of greed, the soul is subsidential or destructive (Upashámaka or Kshapaka in his thought-activity). He is all-but passionless (Súksma Sámparáya) and just less than (in the state of) perfect (right conduct (yathákhyáta).

कदकफलजुदजलं वा सरए सरवाणियं व णिम्मलयं ।
सयलोवसंतमोहो उवसंतकसायओ होदि ॥ ६१ ॥
कतकफलयुतजलं वा शरदि सरः पानीयं व निर्मलम् ।
सकलोपशान्तमोह उपशान्तकषायको भवति ॥ ६१ ॥

61. Like the water with the Kataka fruit in it, or the limpid water of a pond in (Sharada-Ritu the cold season, (the thought-activity, in which all the deluding karmas (Moha arma) have subsided is (the 11th stage) of subsided-delusion (Upasánta Kasháya or Moha).

Commentary.

Kataka is a fruit which being immersed in water makes it transparent by bringing about a subsidence of the particles of earth etc., in it Sharada Ritu-cold season-are the two months which

follow the rainy, and precede the winter season in India. They are practically the first half of winter (a season of 4 months). In the cold season all the muddy turbulence of the rains goes to the bottom, and leaves the upper water of ponds, tanks, etc., clear and transparent.

Note—that this stage is reached only by a soul who is ascending the subsidential ladder (Upashama Shreṉí). This is the last rung of the subsidential ladder. It is never touched by a soul who is fit to go up the destructive ladder (Kshapaka Shreṉí). The duration of the stage is one Antar-Muhúrta, and the soul cannot progress onwards from this stage. The subsided karmic matter of the passions rises again, and the soul must fall down from this stage.

णिस्सेसखीणमोहो फलिहामल भायणुदयसमचित्तो ।
खीणकसाओ भण्णदि णिग्गंथो वीयरायेहिं ॥ ६२ ॥
निःशेषक्षीणमोहः स्फटिकामलभाजनोदकसमचित्तः ।
क्षीणकषायो भण्यते निर्ग्रन्थो वीतरागैः ॥ ६२ ॥

62. That possessionless saint (Nir-grantha), all of whose deluding passions (Moha Kasháya) are destroyed, and whose thought is clear like the water kept in a pure vessel of crystal jewel is said by the non-attached (Conquerors) (to be in the 12th stage of) destroyed-delusion, or delusionless (Kshína Kasháya).

Commentary.

The soul ascending the destructive ladder (Kshapaka Shreṉí) comes up to this stage direct from the 10th, without touching the 11th stage. In the Antar-Muhúrta which is its duration, the thought-activity purifies the body very much, transforming the physical body into a highly refined (Parmaudárika), and at the close of this stage the soul's thought-activity destroys the three remaining destructive karmas (Ghátíya karmas) *i. e.*, knowledge-obscuring, conation—obscuring, and obstructive karmas (Jnanávarṉiya, Darshaná varníya and Antaráya) and thus reaches the next stage, that of Omniscience.

केवलणाणदिवायर किरणकलावप्पणासियण्णाणो ।
णवकेवललद्धुग्गम सुजणिय परमप्प ववएसो ॥ ६३ ॥

केवलज्ञानदिवाकरकिरणकलापप्रणाशिताज्ञानः।
नवकेवलब्ध्युद्गमसुजनितपरमात्मव्यपदेशः ॥ ६३ ॥

63. He (then is such) whose ignorance has been destroyed by the focussing of the sun of Omniscience (Kevalajnána), and (who has become entitled to) the name of the "Highest soul" (Parmátmá) by the attainment of the 9 perfect acquisitions (Kevala-labdhi).

असहायणाण दंसणसहिओ इदि केवली हु जोगेण—
जुत्तोत्ति सजोगि जिणो अणाइणिहणारिसे उत्तो ॥ ६४ ॥
असहाय ज्ञानदर्शनसहितः इति केवली हि योगेन-
युक्त इति सयोगिजिनः अनादिनिधनार्षे उक्तः ॥ ६४ ॥

64. And (is) with conation and knowledge unassisted (by the senses and mind or by subsidence-destruction of karmic matter)—such an omniscient (Kevali-Lord) with vibratory activity, as has been in the beginningless and endless scriptures said to be vibratory Omniscient (Sayogi Jina, in the 13th stage).

Commentary.

The 9 perfect acquisitions are the nine kinds of purified thought-activities (Ksháyika Bháva) which arise from the destruction of the 4 destructive (Ghátíya) karmas. They are:—

(1) Ksháyika jnána.—Purified or perfect knowledge, due to the destruction of knowledge-obscuring (jnáná-varniya) karma.

(2) Ksháyika Darshana.—Purified or perfect conation, due to the destruction of the conation obscuring (darsaná-varniya) karma.

(3) Ksháyika Dána.—Purified or perfect charity, due to the destruction of charity-obstructive (Dánantaráya) karma.

(4) Ksháyika Labha.—Purified or perfect gain due to the destruction of gain-obstructing (Lábhántraya) karma.

(5) Ksháyika Bhoga.—Purified or perfect enjoyment of consumable objects due to the destruction of enjoyment-obstructive (Bhogántráya) karma,

(6) Ksháyika Upabhoga.—Purified or perfect enjoyment of non-consumable objects, due to the destruction of enjoyment-obstructing (Upbhogántaráya) karma.

(7). Ksháyika Vírya.– Purified or perfect power, due to the destruction of power-obstructing (Víryántaráya) karma.

(8). Ksháyika Samyaktva. Purified or perfect right belief, due to the destruction of the right-belief-deluding (Darshana Moha) karma.

(9). Ksháyika Cháritra, Purified or perfect right conduct, due to the destruction of right-conduct-deluding (Cháritra Moha) karma.

Scriptures.—They are said to be beginningless and endless because they are co-eval with substances (Dravya); the eternal truth of which they contain in detail. The mention of the scriptures is especially appropriate here, because it is only the Arahantas, or the Adorable Lords in this stage, who give the scriptures to the world. The description of the scriptures as without beginning and end is also significant. The Arahanta sees the whole Truth and preaches it, but he adds nothing to it. The truth is perfect and has been seen, known and preached by the all-knowing in all-ages, and naturally there has been neither addition nor alteration in any of its contents hitherto, nor can there be any in the future. Truth is one for all, and for all times, and must necessarily be without beginning and without end.

सीलेसिं संपत्तो णिरुद्धणिस्सेसआसओ जीवो ।
कम्मरयविप्पमुक्को गयजोगो केवली होदि ॥ ६५ ॥
शीलैष्यं संप्राप्तः निरुद्ध निःशेषास्रवो जीवः ।
कर्म रजो विप्रमुक्तो गतयोगः केवली भवति ॥ ६५ ॥

65. (He who) has attained Lordship of Peaceful perfection, whose inflow (Ásrava) is wholly stopped, (who is about to be) entirely freed from particles of karmic dust (and) whose vibratory activity has ceased—(such a perfect) soul is a non-vibrating (Ayoga) Omniscient Lord (Kevali, in the 14th stage).

सम्मत्तुप्पत्तीये सावयविरदे अणंतकम्मंसे ।
दंसणमोहक्खवगे कसायउबसामगेयउवसंते ॥ ६६ ॥
सम्यक्त्वोत्पत्तौ श्रावक विरते अनन्त कर्मांशे ।
दर्शनमोहक्षपके कषायोपशामके चोपशान्ते ॥ ६६ ॥

खवगे य खीणमोहे जिणेसु दव्वा असंखगुणिदकमा।
तव्विवरीया काला संखेज्जगुणक्कमा होंति ॥ ६७ ॥
क्षपकेच क्षीणमोहे जिनेषु द्रव्याण्यसंख्यगुणितक्रमाणि।
तद्विपरीतः कालाः संख्यातगुणक्रमा भवंति ॥ ६७ ॥

66, 67. At the rise of right belief (4th stage, of vowless right belief), in the layman (Shrávaka, 5th stage of partial vows), in the vowful (virata in the 6th and 7th stages of imperfect and perfect vows), in one who transforms the 4 error-feeling passions (into the remaining 21 kinds of passions), in the destroyer of the right-belief-deluding karma, in one who brings about the subsidence of passions (in 8th, 9th and 10th stages, of new thought-activity, advanced thought-activity, and all-but-passionless in the subsidential ladder), in the subsided delusion, (Upashama Shreni, the 11th stage, of Upashsánta Moha), in the destroyer of passions (in the 8th and 9th and 10th stages of the destructive ladder (Kshapaka Shreni), in delusion-less (the 12th stage Kshina-Moha), in the Conquerors (Jinas —*i. e.*, the Omniscient Lords in their own Place (Svasthána Kevali), and in overflow (Samudgháta Kevali); in these (11) counting Jina as two (vibratory and non-vibratory); (the shedding of) karmic matter is innumerable-fold in their order, (*i. e.*, it is innumerable fold in each as compared with the immediately preceding stage). On the contrary, the time (taken in shedding) is numerable-fold (less) in the same order.

Commentary.

(Nirjará).–Shedding of karmic matter is either when the karma bears its fruit on maturity and falls off, (Savipáka), or when by deliberate thought-activity a karma is made to mature and fall off (Avipáka). The shedding meant in the Gatha is the antematurity shedding, due to the thought-activity of a right-believer. As right belief goes on being re-inforced by ever-increasing rectitude and purity of right conduct, the rate of shedding goes on increasing so that at each succeeding stage it increases innumerable fold. It

is easy to understand this by a rough example. A huge forest is set on fire. The setting of the fire begins the consuming of the forest, but if steadily increasing streams of oil are added to the fire from all sides, the rate of consumption would increase at an incredible rate in a very short-time and the huge forest would gradually be a heap of ashes. The forest of karmas begins to be consumed by the fire of right belief. But the consumption is swift and most concentrated when the thought-activity of right conduct is taking the soul from stage to stage till it reaches Nirvána and is absorbed for ever in its own thought-activity.

The shedding relates to all the karmas except the age-karma (Áyu).

This innumerable fold intensity of the shedding appears at the time of rising from one stage into another.

अट्ठविहकम्मवियला सीदीभूदा णिरंजणा णिच्चा ।
अट्ठगुणा किदकिच्चा लोयग्गणिवासिणो सिद्धा ॥ ६८ ॥

अष्टविधकर्मविकलाः शीतीभूता निरञ्जना नित्याः ।
अष्टगुणाः कृतकृत्याः लोकाग्रनिवासिनः सिद्धाः ॥ ६८ ॥

68. Free from 8 kinds of Karmas, all-blissful, undefiled by karmic inflow, ever-lasting, possessed of 8 qualities, having accomplished all that was to be accomplished, (and) abiding at the summit of the universe—(such souls are) the liberated (Siddhas).

Commentary.

The 8 attributes.	Manifests itself on the destruction of.
1. Perfect knowledge (Kevala-jnána).	Knowledge-obscuring (Jnáná varniya karma).
2. Perfect conation (Kevala Darshana).	Conation-obscuring (Darhsaná-varniya) karma.
3. Infinite power (Anant Vírya)	Obstructive (Antaráya) karma.
4. Perfect right-belief (Samyaktva).	Deluding (Mohoníya) karma.
5. Undisturbability (Avyávádha).	Feeling (Vedaníya) karma.
6. Extreme fineness (Súkshmatva)	Body-making (Náma) karma
7. Interpenetrability (Avagáhanatva).	Age (Áyuh) karma.
8. Neither of low nor high family (Agurulaghu).	Family-determining (Gotra) karma.

सदसिव संखो मक्कडि बुद्धो गौयाइयो य वेसेसी ।
ईसरमंडलि दंसण विदूसणट्टं कयं एदं ॥ ६६ ॥
सदाशिवः सांख्यः मस्करी बुद्धो नैयायिकश्च वैशेषिकः ।
ईश्वरमण्डलिदर्शनविदूषणार्थं कृतमेतत् ॥ ६६ ॥

69. These (qualities of the liberated-Siddhas) are given to refute the doctrines of the following sects :—

(1) Sadáshiva, (2) Sánkhya, (3) Maskarí, (4) Baudha, (5) Naiyáyika, (6) Íshwara, (7) Vaisheshika, and (8) Mandalí.

Commentary.

Sadáshiva.—The doctrine that the soul was never actually bound by the karmas.

Sánkhya.—Which holds that bondage, and liberation, happiness and misery are merely in Prakriti. They do not affect the soul or Purusha.

Maskari.—The soul after liberation can be affected by the karmas and can return to the world again.

Baudha.—They believe every thing to be transient.

Naiyayika and Vaisheshika.—Liberation means the annihilation of happiness, etc., the qualities of the soul.

Íshvara:—God is always free and creates the world.

Mandali.—The liberated soul has an ever-lasting upward motion.

CHAPTER II.

Soul Classes.

जेहिं अणेया जीवा णज्जंते बहु विहा वि तज्जादी ।
ते पुण संगहिदत्था जीवसमासात्ति विण्णेया ॥ ७० ॥
यैरनेके जीवा ज्ञायन्ते बहुविधा अपि तज्जातयः ।
ते पुनः संग्रहीतार्था जीवसमासा इति विज्ञेयाः ॥ ७० ॥

70. Those (common characteristicts) by which many (*i. e.*, all mundane) souls, though of many distinctions and kinds, may be distinguished by being collected into groups, should be known as soul-classes (Jíva Samása).

तस चदुजुगाणमज्झे अविरुद्धेहिं जुदजादि कम्मुदये ।
जीवसमासा होंतिं हु तब्भवसारिच्छ सामण्णा ॥ ७१ ॥
त्रसचतुर्युगलानां मध्ये अविरुद्धैर्युतजातिकर्मोदये ।
जीवसमासा भवन्ति हि तद्भवसादृश्यसामान्याः ॥ ७१ ॥

71. Owing to the operation of the Genus (Játi, sub-class), along with four compatible sub-classes (one each of) the 4 pairs of mobile (Trasa), and immobile (Sthávara), gross (Vádara) and fine (Súkshma), developable (Paryápta) and undevelopable (Aparyápta), one-body-one-soul (Pratyeka) and one-body-many-souls (Sádhárana) sub-classes of body making (Náma] karma, the soul-classes (Jíva Samása) certainly have common conotations in space and time.

Commentary.

Common conotation means the sum of attributes or qualities which make up a common name, as for example animality, possession of five senses, rationality and humanity in man, because this common conotation applies to all the individuals who are found in space and are called man, it is called common conotation in space, or spatial conotation (Tiryak Sámánya or Sádrishya Sámánya).

But in any particular man, all these common attributes of man have existed in all his different conditions since he was born as a human being. A consideration of the common conotation as existing for all this time is called common conotation in time or time conotation (Úrdhvatá Sámnáya or Tadbhava Sámánya).

The genus (Játi) of mundane souls is of 5 kinds according to their possession of 1, 2, 3, 4, or 5 senses.

All these souls may be mobile or immobile. All the one sense-souled are immobile, the rest are mobile.

(2) They may be gross or fine; all the souls are gross, only some of the one-sensed souls are fine.

(3) All the souls are either developable or not.

(4) All the souls occupy one body each, except some vegetable souls who share their body with other souls.

One and not more than one of these four pairs of distinction must be found in a soul at any time. But the 4 must be compatible;

for example mobile soul cannot be fine; nor can it occupy same body jointly with many, thus the necessity of compatability gives us 14 following soul classes as given in gatha 72.

बादरसुहमे इंदिय बिति चउरिंदिय असण्णिसण्णी य ।
पज्जत्तापज्जत्ता एवं ते चोद्दसा होंति ॥ ७२ ॥
बादरसूक्ष्मैकेन्द्रियद्वित्रिचतुरिन्द्रिया संज्ञिसंज्ञिनश्च ।
पर्याप्तापर्याप्ता एवं ते चतुर्दश भवन्ति ॥ ७२ ॥

72. The one-sensed souls, fine and gross, the 2, 3, and 4-sensed, (the five sensed), irrational and rational—all these being developable and non-developable make 14 (classes.)

Commentary.

This gatha enumerates the fourteen soul-classes which may be shown thus:—

(1) Fine (2) Gross	One sensed.	Each of these may be (1) Developable or (2) Non-developable.
(3)	Two sensed.	
(4)	Three sensed.	
(5)	Four sensed.	
(6) Irrational	Five sensed.	
(7) Rational	,, ,,	

One-sensed Souls are of 5 kinds—earth-bodied, water-bodied, fire-bodied, air-bodied, and vegetable-bodied. Each of these 5 kinds is fine-bodied, as well as gross-bodied.

Fine-bodied one-sensed souls of all five kinds, permeate all space in the universe. They are incapable of causing hurt to or being hurt by others. They die of themselves, when their age-Karma is worked out. They penetrate and pass through every kind of matter, howsoever gross or solid.

Gross-bodied (Vádara) souls are those that can hurt and be hurt by other gross-bodied ones.

More-than-one-sensed souls are all gross-bodied. (Vádara). See gatha 183-184.

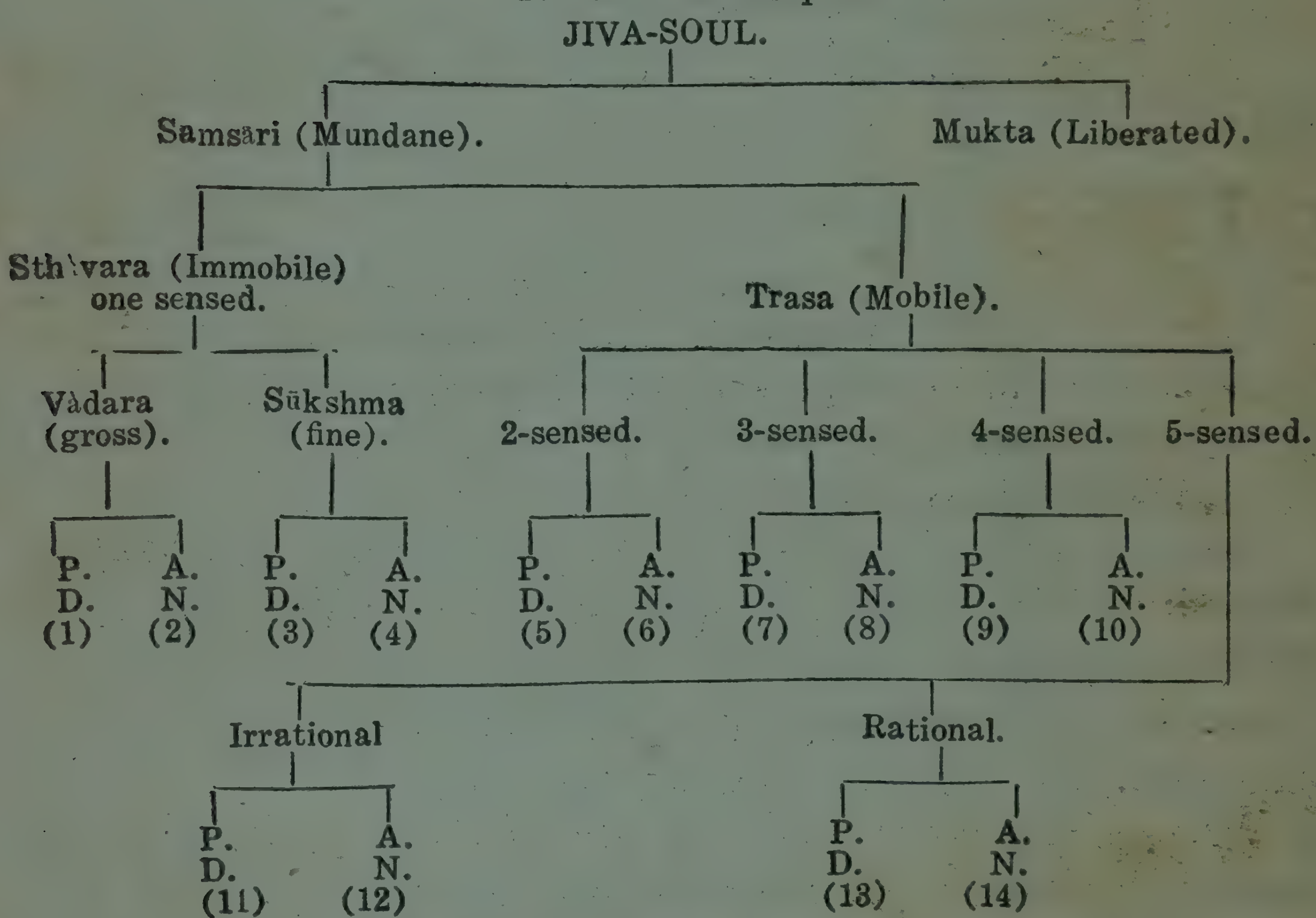
(Sanjní and Asanjní) - The division of rational (Sanjní) and irrational (Asanjní) Souls is applicable only to the five-sensed Souls. All other Souls are irrational.

(Paryápta and Aparyápta). Souls who within one antar-muhúrta, gain the capacity of fully developing the characterstics of the body into which they are going to incarnate are called (Paryápta), while those that do not gain such capacity are called Aparyápta.

(Antar-muhúrta) is a period of time, which at its minimum consists of an ávalí (wink) and one 'samaya' (instant of time), and at its maximum of forthy-eight minutes minus one instant. All the other periods between the minimum and the maximum are called medium antar-muhúrta.

Chart showing 14 Soul-classes (gatha 72).

NOTE :- In this chart P= Paryápta.
A= Aparyápta.
D= Developable.
N = Non-developable.



भूआउ तेउवाऊणिच्च चदुग्गदि णिगोद थूलिदरा।
पत्तेय पदिट्ठदरा तसपण पुण्णा अपुण्णदुगा ॥ ७३ ॥
भ्वप्तेजोवायु नित्य चतुर्गति निगोद स्थूलेतराः ।
प्रत्येक प्रतिष्ठेतराः त्रसं च पूर्णा अपूर्ण द्विकाः ॥ ७३ ॥

73. (Souls having as their bodies), Earth, water, fire, and air, (vegetable-bodied souls in) Nitya-nigoda,

Chaturgati-Nigoda (or Itara-nigoda), (each of these six being) gross, (or) otherwise (*i. e.*, fine-bodied), individual-souled, (Pratyeka. Vegetable souls (having either) host-souls (Pratishṭhita) or not (Itara, or Apraṭishthita *i. e.*, non-host-individual-souled), the five mobile souls, all these nineteen being either) developable, (or) non-developable, (the latter again being) of two kinds. (Thus there are fifty-seven soul-classes).

Commentary.

A tabular statement will clearly show the detail of 57 soul-classes :—

I.—sensed being :—

(1) Earth-bodied	(1)	Each of these six may be :— 1. Gross-bodied 2. Fine-bodied	(12)
(2) Water-bodied... ...	(2)		
(3) Fire-bodied	(3)		
(4) Air-bodied	(4)		
(5) Vegetable-bodied.	*Host-souled.* (1) Nitya-nigoda	(5)		
	(2) Itara-nigoda	(6)		
	Individual-souled. (1) Host-individual-souled ...			(13)
	(2) Non-host-individual-souled ..			(14)

II.—Two-sensed beings		(15)
III.—Three-sensed beings		(16)
IV. Four-sensed beings		(17)
V.—Five-sensed beings	1. Rational	(18)
	2. Irrational	(19)

Each of these 19 being either Developable, ...	19
(1) Potentially-developable, ...	19
or (2) Totally Non-developable ..	19
	57

Nigoda The group-souled vegetable kingdom is called 'Nigoda'. Those multitudinous souls that have their body, nourishment, and age in common are called host-souls (Sádhárana). They take their birth together, live together and die together. Their life-span is very short.

Some of these, after having once come out of the Nigoda condition, and entered into higher forms of life, again fall back into the condition of Nigoda. These are called "Chaturgati-Nigoda", "or "Itara-Nigoda" While those infinite souls who have so far never entered into any condition of life higher than that of Nigoda, are called "Nitya Nigoda."

Pratyeka Vanaspati. This is an individual-souled Vegetable-bodied soul, whose body is dominated by a single soul.

Pratyeka Vanaspati may be (1) Sapratishṭhita (host-individual-souled, (2) Apratishṭhita (Non-host-individual-souled.)

The first also supports various host-souls, while the second does not, and is purely individual-souled.

Generally the same vegetables which are host-individual-souled (Sapratishṭhia) in the beginning, become non-host-individual-souled (Aptṛatishṭhia) when nerves and their other distinctive features have appeared on the out-side also. Let us take an apple for example. So long as the nerves and the outer contours do not all appear, it is regarded as Sapratishṭita; but when they have appeared, the host souls thriving on it, cease to exist any longer and it becomes purely individual.

But there are certain vegetables that continue to be host-individual-souled throughout. Root vegetables may be regarded as belonging to this class.

The two kinds of Non-developable souls are:—

(1). Nirvrittya-paryáptá (Pontentially developable) and
(2). Labdhyaparyápta (Absolutely Non-developable).

The first are those that are in the condition of Non-developableness for an antar-muhúrta but shall become developable afterwards, while the second are those that shall die within an antar-muhúrta without becoming so developable. Their age-duration is $\frac{1}{18}$th part of the time of one pulse beat of a healthy person.

Trasa Pancha.—Five mobiles.

These are the two-sensed, three-sensed, four-sensed, irrational and rational five-sensed souls.

ठाणेहिं वि जोणीहिं वि देहोग्गाहण कुलाणभेदेहिं ।
जीवसमासा सव्वे परूविदव्वा जहाकमसो ॥ ७४ ॥
स्थानैरपि योनिभिरपि देहावगाहन कुलानां भेदैः ।
जीव समासाः सर्वे प्ररूपितव्या यथाक्रमशः ॥ ७४ ॥

74. All the soul classes have (now) to be described, in the order of (their) varieties (Sthána), birth-places or nuclei (Yoni), sizes of bodies (Deháva gáhana), and the

kinds of bodily materials (Kulabheda).

सामण्णजीव तसथावरेसु इगिविगल सयलचरिमदुगे ।
इंदियकाये चरिमस्स य दुति चदुपणग भेदजुदे ॥ ७५ ॥
सामान्य जीवः त्रसस्थावरयोः एकविकल सकलचरमद्विके ।
इंद्रियकाययोः चरमस्य च द्वित्रिचतुः पंचभेदयुते ॥ ७५ ॥

75. (Taking together all worldly souls) collectively (there is one) soul stratum variety)

(When divided into two varieties, they are (mobile and immobile) ;

(Considered as three) one (sensed), incomplete-(sensed *i. e.*, two-to-four-sensed) ; and complete-(sensed, *i. e.*, five-sensed) ;

(As four, the just preceding two and) the last (divided into) two (*i. e.* irrational and rational) ;

(As five, according to) senses (from one-sensed to five-sensed) ;

(As six according to), (embodiments) (*i. e.* earth, water, fire, air, vegetable, and mobile) ;

(As seven, the first five of the just preceding, and the two classes) of the last (*i. e.* the irrational and rational nobile) ;

(As eight, five Immobiles and) three (mobiles, *i. e.* incomplete-sensed, and irrational and rational five-sensed);

(As nine, the five immobiles and the) four (mobiles *i. e.* the two-sensed, three-sensed, four-sensed, and five-sensed) ;

(As ten, five immobiles and the) five (mobiles, *i. e.* two, three, four, irrational five-sensed and rational five-sensed). (These are the ten varieties.)

पणजुगले तससहिये तसस्स दुति चदुरपणग भेदजुदे ।
छद्दुगपत्तेयतम्हियतसस्स तियचदुर पणगभेद जुदे ॥ ७६ ॥
पञ्चयुगले त्रससहिते त्रसस्य द्वित्रिचतुः पंचकभेद युतेः ।
षड्द्विक प्रत्येके च त्रसस्य त्रिचतुः पंच भेद युते ॥ ७६ ॥

76. (Considered as eleven) the pair of five (immobiles, gross and fine) with mobiles ;

(As twelve, the ten immobiles,) and the two (kinds) of mobiles), (*i. e.* incomplete-sensed and complete-sensed),

(As thirteen, the ten immobiles and the three (kinds of mobiles, *i. e.* incomplete-sensed, irrational and rational complete-sensed).

(As fourteen, the ten immobiles and the) four (kinds of mobiles, *i e.* two-to-five-sensed) ;

(As fifteen, the ten immobiles) and the five kinds (of mobiles, *i. e.* two, three and four-sensed and irrational and rational five-sensed).

(As sixteen, the pair of six (immobiles, *i. e.* gross and fine, earth, water, fire, air, Nitya-Nigoda and Itara-Nigoda souls) individual--souled (vegetables) and three (kinds) of mobiles, (*i. e.*, incomplete-sensed, irrational and rational complete-sensed).

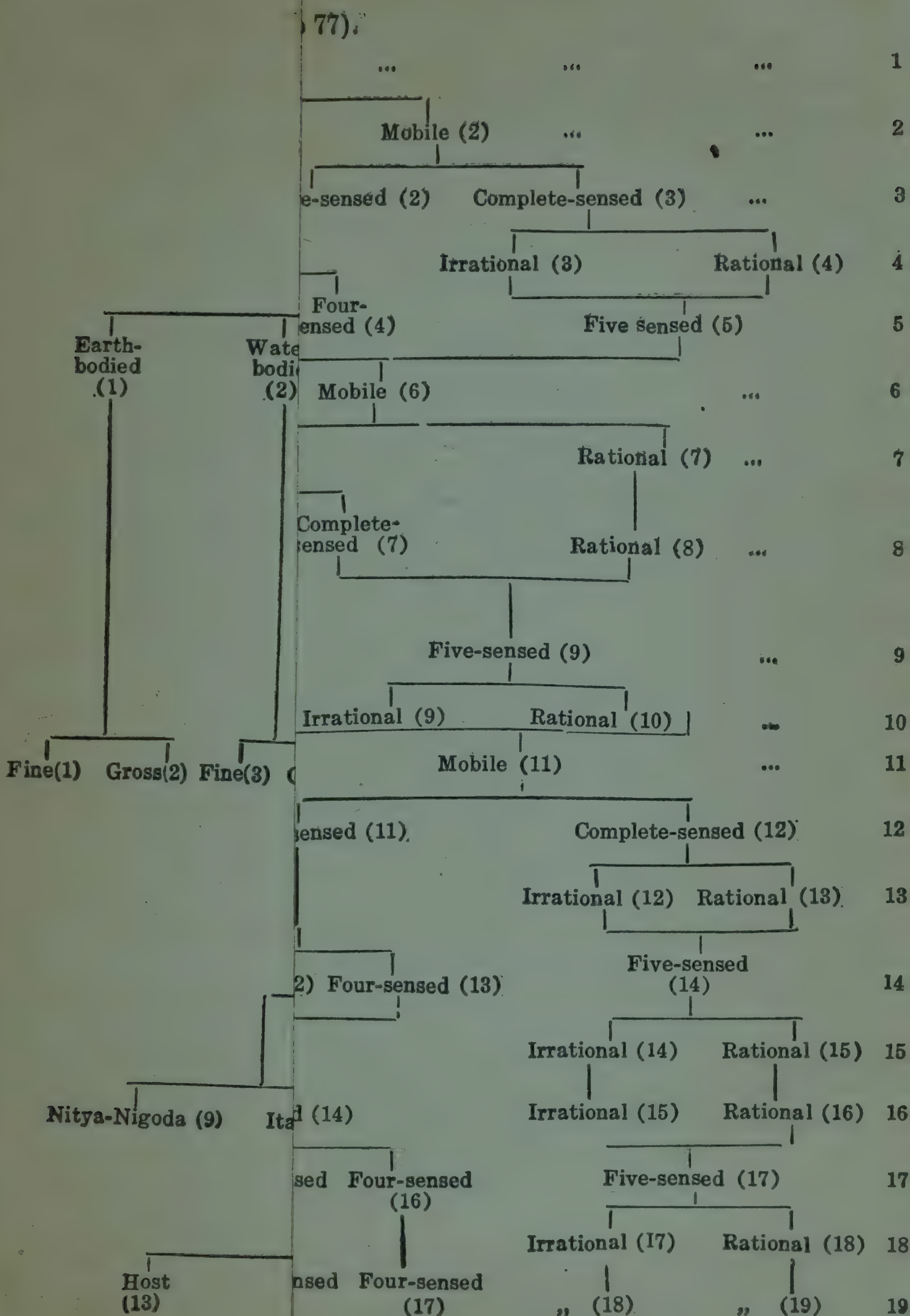
(As seventeen, the thirteen immobiles and) the four (kinds of mobiles, *i. e.* two-to-five-sensed) ;

(As eighteen, the thirteen immobiles) with five kinds (of mobiles, *i .e.* two, three, four-sensed and irrational and rational five-sensed). (They) have (the eighteen) varieties.

सगजुगलम्हि तसस्सय पणभंगजुदेसु होंति उणवीसा ।
एयादुणवीसत्ति य इगिबिति गुणिदे हवे ठाणा ॥ ७७ ॥

सप्तयुगले त्रसस्यचपंचभंगयुतेषु भवंतिएकोनविंशतिः ।
एकादिकोनविंशतिरितिचएकाद्वित्रिगुणिते भवेयुःस्थानानि॥७७॥

77. By adding the five kinds of mobiles, (*i. e.* two, three and four-sensed and irrational and rational five-sensed) to the pair of the seven (immobiles, *i. e.* the six gross and fine, earth-bodied, water-bodied, fire-bodied, air-bodied, Nitya-Nigoda and Itara-Nigoda souls, and the seventh pair of host-individual-souled and non-host-individual-souled-vegetable souls), they become nineteen. These one to nineteen (varieties) multiplied by one, two and


77).
... ... 1
Mobile (2) 2
e-sensed (2) Complete-sensed (3) ... 3
Irrational (3) Rational (4) 4
Four-
ensed (4) Five sensed (5) 5
Earth-
bodied
(1)
Wate
bodi
(2)
Mobile (6) ... 6
Rational (7) ... 7
Complete-
ensed (7) Rational (8) ... 8
Five-sensed (9) ... 9
Irrational (9) Rational (10) ... 10
Fine(1) Gross(2) Fine(3)
Mobile (11) ... 11
ensed (11) Complete-sensed (12) 12
Irrational (12) Rational (13) 13
2) Four-sensed (13) Five-sensed (14) 14
Irrational (14) Rational (15) 15
Nitya-Nigoda (9) Ita
d (14) Irrational (15) Rational (16) 16
sed Four-sensed (16) Five-sensed (17) 17
Irrational (17) Rational (18) 18
Host (13)
nsed Four-sensed (17) „ (18) „ (19) 19

three become (nineteen, thirty-eight, and fifty-seven) varieties (respectively).

सामण्णेण तिपंती पढमा विदिया अपुण्णगे इदरे ।
पज्जत्ते लद्धिअपज्जत्तेऽपढमा हवे पंती ॥ ७८ ॥

सामान्येन त्रिपंक्तयः प्रथमा द्वितीया अपूर्णके इतरस्मिन् ।
पर्याप्ते लब्ध्यपर्याप्ते प्रथमा भवेत् पंक्तिः ॥ ७८ ॥

78. (These nineteen varieties should be written in) three rows, the first (to be multiplied) by (soul in) general, the second by non-developable, and the other, (*i. e.* developable), and the third row by developable, potentially developable (Nirvrittyaparyápta) and absolutely non-developable (Labdhyaparyápta).

Commentary.

Thus the varieties may be :—

(1.)	(2.)	(3.)
1×1=1	1×2=2	1×3=3
2×1=2	2×2=4	2×3=6
3×1=3	3×2=6	3×3=9
4×1=4	4×2=8	4×3=12
5×1=5	5×2=10	5×3=15
6×1=6	6×2=12	6×3=18
7×1=7	7×2=14	7×3=21
8×1=8	8×2=16	8×3=24
9×1=9	9×2=18	9×3=27
10×1=10	10×2=20	10×3=30
11×1=11	11×2=22	11×3=33
12×1=12	12×2=24	12×3=36
13×1=13	13×2=26	13×3=39
14×1=14	14×2=28	14×3=42
15×1=15	15×2=30	15×3=45
16×1=16	16×2=32	16×3=48
17×1=17	17×2=34	17×3=51
18×1=18	18×2=36	18×3=54
19×1=19	19×2=38	19×3=57
190	380	570

This gatha gives us the Five hundred and seventy soul classes as shown in the table. For illustration, let us take the 10th variety. If we simply multiply it by one, irrespective of the distinction of developable, and non-developable, we get ten soul classes. If we distinguish them as developable and non-developable we shall have twenty soul classes. Again if we distinguish them as developable, potentially developable, and absolutely non-developable, we get thirty soul classes. Thus we have at the maximum thirty soul classes in the tenth variety, at the minimum ten classes, and at the medium twenty classes. Similarly, if we add all the classes in all the varieties from one to nineteen, we get at the minimum total 190, at the medium 380, and at the maximum 570 soul classes. The division of souls into 570 classes, it should be noted, is meant only for clear exposition and grasp of the different varieties of souls. Strictly and logically, there are only ninety-eight (98) soul classes, as shown in the following two gathas.

3).

(13)	(14)	(15)	(16)	(17)	(18)	(19)
ional-five-nsed.						
r-sensed.	Five-sensed.					
,,	Irrational-five-sensed.	Rational-five sensed.				
dividual-souled-egetable,	Incomplete-sensed.	Irrational-five sensed.	Raitional-five sensed.			
,,	Two-sensed.	Three-sensed.	Four sensed.	Five-sensed.		
,,	,,	,,	,,	Irrational-five sensed.	Rational-five sensed.	
Host-dividual-led veget-able.	Non-host-individual-souled vegetable.	Two-sensed.	Three-sensed.	Four-sensed.	Irrational-five sensed.	Rational-five sensed.

इगिवरणं इगिविगले असरिण सरिण गयजलथल खगाणं ।
गब्भभवे समुच्छे दुतिगं भोगथल खेचरे दोदो ॥ ७६ ॥
एकपंचाशत् एकविकले असंज्ञि संज्ञि गतजलस्थल खगानां ।
गर्भभवे सम्मूर्छे द्वित्रिकं भोगस्थल खेचरे द्वौद्वौ ॥ ७६ ॥

79. Fifty one (soul-classes, composed) of one (sensed) and incomplete (sensed-souls), two (classes) of souls of uterine birth and three (of) spontaneous generation, (which may be either) rational or irrational, and either water-inhabiting, earth-inhabiting or Air-flying (five sensed sub-human beings) of Karma-bhúmi work-region, and two of each of the earth-inhabiting and Air flying Bhoga-bhúmi enjoyment-region (5-sensed sub-human).

अज्जव मलेच्छ मणुए तिदुभोग भूमिजे दोदो ।
सुरणिरये दोदो इदि जीवसमासा हु अड़णवदी ॥ ८० ॥
आर्यम्लेच्छ मनुष्ययोस्त्रयो द्वौ भोगकुभोग भूमिजयोर्द्वौद्वौ ।
सुरनिरयोर्द्वौ द्वौ इतिजिव समासा हि अष्टानवतिः ॥ ८० ॥

80. Three and two (classes) of the human souls in the religious (Árya) and non-religious (Mlechchha) regions respectively, two of each of the enjoyment regions, proper (Bhoga-bhumi) and improper (Kubhoga-bhumi) respectively, two of each of the celestial and Hellish beings.

Thus soul-classes are in reality Ninety eight. See. Table overleaf.

Table showing the 98 Soul Classes.

I.—Immobile one-sensed souls (Ekendriya.)

(1) Earth-bodied 1
(2) Water-bodied 2
(3) Fire-bodied 3
(4) Air-bodied 4
(5) Vegetable { 1. Nitya Nigoda 5
2. Itara Nigoda 6 }

Each of these six, may be either (1) Gross-bodied or (2) Fine-bodied. Hence 12

3. Host-individual-souled 13
4. Non-host-individual-souled 14

II.—Mobile incomplete sensed souls.

(1) Two-sensed 15
(2) Three-sensed 16
(3) Four-sensed 17

Each of these 17, may be either.
1. Developable 17
2. Potentially developable 17
3. Totally-non-developable 17
—
51 51

III—Mobile complete five-sensed souls:—

(A1) *Sub-human* beings of karma-bhûmi, work-region

(1) Water-inhabiting
(2) Earth-inhabiting
(3) Air-flying

Each of these 3, may be either (1) rational or (2) irrational making in all 6 classes.

Each of these six may be of either (1) Uterine birth or of (2) Spontaneous generation

(1) Uterine birth: (1) developable 6
or (2) Potentially developable 6

(2) Spontaneous generation: (1) Developable 6
(2) Potentially developable ... 6
(3) Totally non-developable ... 6
—
30

[A2] Sub human souls of Bhoga-Bhûmi (Enjoyment-region).

Always rational and of Uterine birth,
- 1. Earth inhabiting
- 2. Air flying

Each of these two may be either (1) Developable ... 2
or (2) Potentially developable ... 2

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[B1] Human-souls of Karma bhûmi (work region),

(1) of Ârya Khanda (Religious region)
- (1) of Uterine birth
  - (1) Developable ... 1
  - (2) Potentially developable ... 1
- (2) of Spontaneous birth, (Absolutely non-developable) 1

(2) of Mlechchha-khanda (non-religious), region) (always) of Uterine birth)
- (1) Developable 1
- (2) Potentially developable 1

5

[B2] Human souls of Bhoga-bhumi (enjoyment region).

Always of Uterine birth.
- 1. Those of the proper enjoyment region
  - (1) Developable ... 1
  - (2) Potentially developable ... 1
- 2. Those of the improper enjoyment region.
  - (1) Developable 1
  - (2) Potentially developable ... 1

9 — 9

[C] Celestial souls ...
- (1) Developable 1
- (2) Potentially developable ... 1

... ... 2 — 2

[D] Hellish souls ...
- (1) Developable ... 1
- (2) Potentially developable ... 1

... ... 2 — 2

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संखावत्तय जोणी कुम्मुराणय वंसपत्तजोणी य ।
तत्थय संखावत्ते णियमा दु विवज्जदे गब्भो ॥ ८१ ॥
शंखावर्तकयोनिः कूर्मोन्नतवंशपत्रयोनी च ।
तत्रच शंखावर्ते नियमात् विवर्ज्यते गर्भः ॥ ८१ ॥

81. Nucleus or womb (Yoni), (is of three kinds); conch-circled (Shankhá-varta, with circular gradations like the inside of a conch), tortoise-high (Kúrmonnata, high like the back of tortoise) and bamboo-leaf (Vanshapatra), (long like the leaf of a bamboo). Of these in the conch like circular nucleus, as a rule, Uterine birth is denied.

Commentary.

Necleus may be divided according to its form, (Ákára) or characteristic (Guṉa), The above 3 divisions are according to the form, and the divisions, according to characteristic, are given in Gatha 83.

There is no uterine birth in the conch-circled nucleus. It is found in goddesses and in some of the wives of (Chakravarti) Rajas.

कुम्मुराणय जोणीए तित्थयरा दुविह चक्कवट्टी य ।
रामावि य जायंते सेसाए सेसगजणो दु ॥ ८२ ॥
कूर्मोन्नतयोनौ तीर्थंकराः द्विविधचक्रवर्तिनश्च ।
रामा अपि च जायन्ते शेषायां शेषकजनस्तु ॥ ८२ ॥

82. In the tortoise-high nucleus, Tírthankaras, the two kinds of Chakravartins and also Balbhadras are born. In the remaining (bamboo-leaf like nucleus) other human beings (are born).

Commentary.

Tirthankaras—are the proclaimers of liberation and the guides on the path to it. Their number is twenty-four in each cycle of time in each of the Bharat, and Airávata-kshetṛas.

Chakravartins—are the monarchs of all the six parts of Bharat kshetra or Airávata kshetra. They are twelve in each cycle of time in each of the two regions.

Chakravartins are of two kinds. An Ardha Chakravartin rules over three out of 6 parts of one of the 2 Kshetras, each consisting of one Árya-khanda and 5 Mlechha-khanda. Sakala Chakvartins rule over all the six parts of a Kshetra.

An Ardha-chakravarti, may be either a Náráyana or his opponent Pratináráyana. The elder brother of a Náráyana is called Baldeva or Balabhadra. In each cycle of time, there are nine Náráyanas, nine Pratináráyanas and nine Balabhadras.

In each of the two Kshetras there are 24 Tirthamkaras, 12 Chakvartins, 9 Náráyanas, 9 Prati-Náráyanas, and 9 Balbhadras the 63 Great men (Shaláká-Purusha), who flourish in each Avasarpini and Utsarpiní, the descending and the ascending arc of the cycle of time.

जम्मं खलु संमुच्छणगब्भुववादा दु होदि तज्जोणी ।
सच्चित्तसीदसंउडसेदरमिस्सा य पत्तेयं ॥ ८३ ॥

जन्म खलु संमूर्छनगर्भोपपादास्तु भवति तद्योनयः ।
सचित्तशीतसंवृतसेतरामिश्राश्चप्रत्येकम् ॥ ८३ ॥

83. Definitely, birth is (either) spontaneous (Sammúrchchhana), uterine, (or) instantaneous (Upapáda). Their nuclei (are) (1) Living matter, (2) Cold, (3) Covered, their opposites, and the combinations of each pair.

(For details see Tattvartha sutra Chapter II, Sutra 31, 32, S.B.J. Vol. II, by Mr Jaini, pp. 70, 71, 72.).

पोतजरायुजअंडजजीवाणं गब्भ देवणिरयाणं ।
उववादं सेसाणं सम्मुच्छणयं तु णिद्दिट्ठं ॥ ८४ ॥

पोतजरायुजांडजजीवानां गर्भः देवनारकानाम् ।
उपपादः शेषाणां सम्मूर्छनकं तु निर्दिष्टम् ॥ ८४ ॥

84. For Unumbilical (Pota), Umbilical (Jaráyuja), and Incubatory (Andaja) souls, uterine birth; for Celestial and Hellish beings, instantaneous rise, (and) for the rest, spontaneous generation, have been declared. (For com. see Tatvartha sutra, S.B.J. Vol. II. Chapter II Sutra 33-35).

उववादे अच्चित्तं गब्भे मिस्सं तु होदि सम्मुच्छे ।
सच्चित्तं अच्चित्तं मिस्सं च य होदि जोणी हु ॥ ८५ ॥
उपपादे अचित्ता गर्भे मिश्रा तु भवति संमूर्च्छे ।
सचित्ता अचित्ता मिश्रा च च भवति योनिर्हि ॥ ८५ ॥

85. The nucleus for instantaneous rise, is non-living matter ; for uterine births, the combination (of living and dead matter : (and that) for spontaneous generation is living matter, non-living matter or their combination.

उववादे सीदुसणं सेसे सीदुसणमिस्सयं होदि ।
उववादे यक्खेसु य संउड वियलेसुविउलं तु ॥ ८६ ॥
उपपादे शीतोष्णे शेषे शीतोष्णमिश्रका भवन्ति ।
उपपादैकाक्षेषु च संवृता विकलेषु विवृता तु ॥ ८६ ॥

86. For instantaneous rise (Upapáda) cold or hot, (and) for the rest, cold, hot, or their combination ; for souls who take instantaneous rise and for one-sensed beings, the covered (samvrita , and for incomplete-sensed (two to four-sensed) souls, exposed (Vivrita) is (the Nucleus).

गब्भजजीवाणं पुण मिस्सं णियमेण होदि जोणी हु ।
सम्मुच्छणपंचक्खे वियलं वा विउल जोणी हु ॥ ८७ ॥
गर्भजजीवानां पुनः मिश्रा नियमेन भवति योनिर्हि ।
संमूर्च्छनपंचाक्षयोः विकलं वा विवृतयोनिर्हि ॥ ८७ ॥

87. Again for the soul taking uterine-birth, the combination (of covered and exposed) is the nucleus by rule. For the five-sensed soul of spontaneous generation, only the exposed is the nucleus like (that of) the incomplete-sensed (soul).

Commentary.

The nucleus where a soul takes birth must have the following characteristics. Its matter, must be either living or non-living, or a combination of living or non-living ; it must be either hot, or cold or a combination of hot and cold ; it must be either covered, or

exposed, or a combination of covered and exposed. The characteristics of a nucleus in case of each of the three kinds of birth will appear from the following tabular statement :—

Kinds of births.	*Kinds of Nuclei-*
Instantaneous rise (Upapáda) ...	(1) Non-living matter. (2) Cold or hot. (3) Covered.
Uterine birth	(1) Combination of (living and non-living). (2) Combination of (covered and exposed). (3) Cold, hot or their combination.
Spontaneous generation ... (1) Mobiles ... ... (2) One sensed	(1) Living or non-living matter or their combination. (2) Cold, hot or their combination (3) Exposed. Covered.

सामण्णेण य एवं णव जोणीओ हवंति वित्थारे ।
लक्खाणचदुरसीदी जोणीओ होंति णियमेण ॥ ८८ ॥
सामान्येन चैवं नवयोनयो भवंति विस्तारे ।
लक्षाणां चतुरशीतिः योनयो भवंति नियमेन ॥ ८८ ॥

88. Generally thus there are nine nuclei (but) in detail, there are by rule eighty-four Lakhs of Nuclei.

Commentary.

Note that all souls with 1, 2, 3, or 4 senses are necessarily born by spontaneous generation. Only the 5 sensed souls are born in all the 3 possible ways by spontaneous generation, uterine birth, and instantaneous rise.

Note also that celestial and hellish beings are 5 sensed and born by instantaneous rise. Both are born in a covered nucleus, the celestial being born in a sort of box-bed and the hellish beings in a sort of bladder hung from the ceilings of their holes in hell.

Note also that all the egg-born souls must be five sensed although they may be with or without mind. The pigeon or dove is a five sensed being with mind. The nuclei for the hellish beings

are hot upto the first 3 parts of the fifth hell, and cold in the remaining ¼ of the fifth, and in the 6th and 7th hells.

णिच्चिदरधादुसत्तय तरुदस वियलिंदियेसु छच्चेव ।
सुरणिरयतिरियचउरो चोद्दस मणुए सदसहस्सा ॥ ८६ ॥
नित्येतरधातुसप्त च तरुदश विकलेंद्रियेषु षट्चेव ।
सुरनिरयतिर्यक्चतस्रः चतुर्दशमनुष्ये शतसहस्राः ॥ ८६ ॥

89. (There are) seven lakhs (nuclei) (for births) in Nitya (Nigoda), Itara (Nigoda), and (the four) embodiments (dhátu), (earth-bodied, water-bodied, fire-bodied and air- bodied), (each); ten (lakhs) (in individual-souled) vegetables; and only six (lakhs) in incomplete-sensed; four (lakhs) in celestial, hellish, and sub-human (five-sensed) (each), and fourteen (lakhs) in human.

For enumeration of the nuclei see Tat. Sutra, S. B. J. Chapter II Sutra 32.

उववादा सुरणिरया गब्भज समुच्छिमा हु णरतिरिया ।
सम्मुच्छिमा मणुस्साऽपज्जत्ता एयवियलक्खा ॥ ९० ॥
उपपादाः सुरनिरयाः गर्भजसंम्मूर्च्छिमा हि नरतिर्यंचः ।
सम्मूर्छिमा मनुष्या अपर्याप्ता एकविकलाक्षाः ॥ ९० ॥

90. Instantaneous rise appertains to celestial and hellish souls; uterine birth and spontaneous generation to human and sub-human souls; and one (sensed) and incomplete sensed (sub-human-souls) have spontaneous generation (only).

पंचक्ख तिरिक्खाओ गब्भजसम्मुच्छिमातिरिक्खाणं ।
भोगभुमा गब्भभवा णरपुण्णा गब्भजा चेव ॥ ९१ ॥
पंचाक्षतिर्यंचः गर्भजसम्मूर्च्छिमा तिरश्चाम् ।
भोगभूमा गर्भभवा नरपूर्णा गर्भजाश्चैव ॥ ९१ ॥

91. Five-sensed sub-human souls are either of Uterine birth or of spontaneous generation; sub-human souls

of the enjoyment region (bhoga-bhúmi) (are all of Uterine birth; and developable human souls also are always of uterine birth.

उववादगब्भजेसु च लद्धि अपज्जत्तगा ण णियमेण ।
णरसम्मुच्छिमजीवा लद्धि अपज्जत्तगा चेव ॥ ९२ ॥
उपपादगर्भजेषु च लब्ध्यपर्याप्तका न नियमेन ।
नरसम्मूर्च्छिमजीवा लब्ध्यपर्याप्तकाश्चैव ॥ ९२ ॥

92. Absolutely non-developable souls, by rule, never have instantaneous rise or uterine birth, while human souls of spontaneous generation are only absolutely non-developable.

Commentary.

Human souls of spontaneous generation are born in the arm-pits, womb and breasts of females in Árya Khanda, excepting those of the prime queen of a Chakravartin. They are also born in dirty places where urine, night-soil and such like things are laid. They are not visible to the human eye. There life is the shortest. They are born and they die 18 times in one pulse-beat, which is 3772nd part of a muhúrta *i. e.* 48 minutes.

णेइरया खलु संढा णर तिरिये तिण्णि होंति सम्मुच्छा ।
संढा सुरभोगभुमा पुरिसिच्छी वेदगा चेव ॥ ९३ ॥
नैरयिकाः खलु षंढा नरतिरश्चोस्त्रयो भवंति सम्मूर्च्छाः ।
षंढाः सुरभोगभूमाः पुरुषस्त्रीवेदकाश्चैव ॥ ९३ ॥

93. Hellish souls are invariably bi-sexual or hermaphrodite, and sub-human souls are (of all) the three (sexes, *e. g.* masculine, feminine and common); (human and sub-human) souls of spontaneous generation are of common sex; the celestial souls and the inhabitants of enjoyment region, (Bhoga-bhúmi) are either of masculine or of feminine sex.

Commentary.

Sexes are of two kinds :—

(1) Sex organ and (2) sex-inclination. Sex organs are due to the operation of Angopánga, limbs and minor limbs sub-class of the

body-making karma. The sex inclination is due to the operation of the sex, (Veda) sub-class of the deluding-karma (mohaniya).

Celestial and hellish beings, and those born in the Bhoga-bhûmi, and those born by spontaneous generation have the sex inclination corresponding to their sex organ, but this is not essential in the rest the human and the sub-human beings.

सुहमणिगोदअपज्जयस्स जादस्स तदियसमयम्हि ।
अंगुलअसंखभागं जहण्णमुक्कस्सयं मच्छे ॥ ९४ ॥
सूक्ष्मनिगोदापर्याप्तकस्य जातस्य तृतीय समये ।
अंगुलासंख्यातभागं जघन्यमुत्कृष्टं मत्स्ये ॥ ९४ ॥

94. The size of the body of a fine-bodied and non-developable (Nigoda) soul in the third instant after it has taking birth in its nucleus (*i. e.* after its vigrahagati or passage for transmigration) is an innumerable part of one (cubic) finger (anguli). This is the minimum (bodily size). The maximum size is fonnd in the fish born in the last and the biggest ocean called Svayambhúramaṉa of the world.

Commentary.

The body of a fine-bodied non-developable Nigoda-vegetable soul is oblong in the first instant of its birth, square in the second instant, and in the third instant it contracts and becomes circular. In the circular state the dimentions of its body are at their minimum, after the third instant it begins to grow.

साहिय सहस्समेकं वारं कोसूण मेक मेक्कं च ।
जोयण सहस्सदीहं पम्मे वियले महामच्छे ॥ ९५ ॥
साधिकसहस्रमेकं द्वादश क्रोशोनमेकमेकं च ।
योजनसहस्रदीर्घं पद्मे विकले महामत्स्ये ॥ ९५ ॥

95. Amongst one-sensed beings the lotus (plant of Svayambhúramaṉa, the last continent is) a little over one thousand Yojanas, high and one (Yojana) in diameter,

(amongst the two-sensed, incomplete-sensed souls) (the conch of the Svayambhúramaṉa ocean) is twelve (Yojans long), the red Scorpion, a three-sensed soul of the Svayambhúramaṉa continent is (one krosa less one (Yojana long; the Black Bee, a four sensed soul of the above continent is) one (Yojana Long) (and amongst the five sensed souls) the Great Fish (Mahá Matsya of the same ocean) (is) one thousand Yojanas (long).

Commentary.

Space (Ákásha) is divided into the universe (Loká-kásha) and non-universe (aloká-kásha). The unverse is divided into three parts. The upper universe, (Úrdhva Loka), the middle universe (Maddhya Loka,) and the lower world (Adhah-Loka). The upper universe and that alone contains the heavenly order (kalpavási) of celestial beings. In the centre of the middle universe there is Mount Meru. It is surrounded on all sides by Jambú Dvípa, a continent having a diameter of 1,00,000 large yojans. Jambū Dvípa is encircled by the ocean, Lavaṉodadhi, 2,00,000 large yojans in diameter; this is encircled by the continent Dhátukí khanda 4,00,000 large yojans in diameter; encircled by the occan Kálo Dadhi 8,00,000 large yojans in diameter; this is encircled by the continent Pushkaravara-dvípa 16,00,000 large yojans in diamater. Puskaravara dvípa is bisected throughout by the mountain Mánu-shottara, so called because no human beings can exist beyond this mountain. Beyond Pushkaravara dvipa there are innumerable oceans and continents, the diameter of each one being double of that of its predecessor. The last continent is Svayamb-húramaṉa and the last ocean is also called Svayambhú ramaṉa. The last continent is divided in its middle by the mountain Svayamprabhá. The first 2½ continents and the first 2 oceans have both Karma and Bhoga Bhúmis. The last ocean and half of the last continent next to the ocean have got only Karma Bhúmi. The rest of the oceans and continents have only Bhoga Bhúmi.

The middle universe is the abode of 3 orders of celestial beings *i. e.*, the residentials (Bhavanavásí). pripetatics (Vyantara) and Stellars (Jyotisha) orders, as also of the human and sub-human beings. Human and sub-humanbeings both of Karma and Bhoga Bhúmi are found in the first two oceans and the first 2½ continents. *i.e.* up to the Mánushottára. No human beings of any kind are found anywhere else in the universe. One sensed beings are found in the whole universe. 2 to 4 sensed and 5 sensed irrational beings are found

only in the first 2 oceans, first 2½ continents, last ½ continent and the last ocean. Five sensed rational human beings are found only in the first 2½ continents and the first 2 oceans. Five-sensed rational sub-human beings of the Bhoga-Bhúmi type are found everywhere except the last half continent and the last ocean.

Beyond Manushottara up to the Syayamprabhá there are only 5 sensed animals with mind, only of the Bhoga Bhúmi type. In the last ½ continent and the last ocean there are all kinds of sub-human animals of the Karma Bhúmi type.

The enormous, almost unimaginable, extent of the last of the innumerable continents and oceans is evident from the fact that Jambúdvípa the first of them is one lac yojans in diameter. Each yojan being of the larger kind which is 500 times of the smaller yojan which is equal to 4 koses or 8 miles. Thus the diameter of Jambúdvípa is 40,00,00,000 miles. This figure is doubled in a geometric-progression and it is impossible for the ordinary human mind to conceive it when we consider the dimensions of the last ocean.

The lotus in the last ocean has a stalk 1000 yojans long and 1 yojan in diameter. Its whole volume is about 750 cubic yojans. And the great fish there, is 1000 yojans long, 500 broad and 250 yojans thick.

These huge dimensions of living beings are quite in keeping with the dimensions of Swayambhú ramaṉa samudra, the last and biggest of all the oceans in the universe. and they are quite possible and reasonable. These matters like all others, are quite plain to the Omniscient, who is the ultimate source of our knowledge about them. Here one Yojana is equal to four Krosas, or 8 miles. This is the ordinary short Yojana which is used for measuring bodies. The great Yojana which is five-hundred times greater is used in showing the measures of continents and oceans etc.

वितिचप पुण्णजहण्णं अणुन्धरी कुन्थुकाण मच्छीसु ।
सिच्छयमच्छे विंदंगुल संखं गुणिदकमा ॥ ९६ ॥
द्वि त्रिचप पूर्ण जघन्य मनुंधरी कुंथु काण मक्षिकासु ।
सिक्थकमत्स्ये वृन्दांगुलसंख्यं संख्यगुणितक्रमाः ॥ ९६ ॥

96. The minimum (size) of the developable two (sensed soul, as in the case of Anundhari, (is) a certain numerable

part of one cubic finger, (and that of the) three (sensed) four (sensed) and five (sensed soul) (as in the cases of) Kunthu, Káṉa Makshiká (a certain earfly (and) sikthaka matsya (a certain tiny sort of fish) (is) respectively numerable times the bodily sizes of the immediately preceding one.

Commentary.

For example, let us suppose that the size of Anundharí is $\frac{1}{1000}$ cubic finger and suppose the multiplicant is 2, then the size of Kunthu would be $\frac{2}{1000} = \frac{1}{500}$, that of Kána Makshiká $\frac{2}{500} = \frac{1}{250}$ and that of Sikthaka matsya would be $\frac{2}{250} = \frac{1}{125}$ cubic finger.

It will be seen that the minimum bodily size of any developable mobile soul is only some part of cubic finger.

The method of finding out the different variations in bodily sizes between the minimum and the maximum is described in the following five gathas :—

सुहमणिवाते आभूवाते आपुणि पदिट्ठिदं इदरं।
बिति च पमादिल्लाणं एयाराणं तिसेढीय ॥ ९७ ॥
सूक्ष्मनिवाते आभूवाते अपुनिप्रतिष्ठितमितरत्।
द्वित्रिचपमाद्यानामेकादशानां त्रिश्रेण्यः ॥ ९७ ॥

97. (Out of the sixteen non-developable) Fine nigoda, air, fire, water and earth (bodied souls; gross air, fire, water, earth-bodied and nigoda souls), host-individual-souled and the other (*i. e.*, non-host-individual-souled vegetables); and the two, three, four and five (sense-souls); three rows should be made by the (first) eleven.

अपदिट्ठिदपत्तेयं बिति च पति चबिअपदिट्ठिदं सयलं।
तिचबिअपदिट्ठिदं च य सयलं बादाल गुणिदकमा ॥ ९८ ॥
अप्रतिष्ठितप्रत्येकं द्वित्रिचपत्रिच द्व्यप्रतिष्ठितं सकलम्।
त्रिचद्व्यप्रतिष्ठितं च च सकलं द्वाचत्वारिंशद्गुणितक्रमाः ॥ ९८ ॥

98. Non-host-individual-souled, two, three, four and five (sensed developable souls, should be placed in one line, then, three, four and two (sensed souls, non-host--individual-souled vegetables and) full (sensed-souls) non-developable, should be placed in another line and then three,

four, (and) two (sensed), non-host-individual-souled and five (sensed developable souls should be placed in a third line) (out of the above sixty-four) the forty-two (*i. e.,* sixteen and eleven of the first and second lines respectively and the five each of the last three lines have sizes) in an ascending multiple order.

अवरमपुण्णं पढमं सोलं पुणपढम विदियत दियोली ।
पुण्णिदर पुण्णयाणं जहण्णमुक्कस्समुक्कस्सं ॥ ९९ ॥
अवरमपूर्णं प्रथमे षोडश पुनः प्रथमद्वितीयतृतीया वलिः ।
पूर्णेतरपूर्णानां जघन्यमुत्कृष्टमुत्कृष्टम् ॥ ९९ ॥

99. The sixteen non-developable (souls of) the first (row have) the minimum (bodily size) and (of the three rows of eleven each) the first is of developable (souls of) minimum (size), the second of non-developable (souls) of maximum (size, while) the third row is of the developable (souls) of maximum (size).

पुण्ण जहण्णं तत्तो वरं अपुण्णस्स पुण्णउक्कस्सं ।
बीपुण्णजहण्णोत्ति असंखं संखं गुणंतत्तो ॥ १०० ॥
पूर्णजघन्यं ततो वरमपूर्णस्य पूर्णोत्कृष्टम् ।
द्विपूर्णजघन्यमिति असंख्यं संख्यं गुणं ततः ॥ १०० ॥
सुहमेदर गुणगारो आवलि पल्ला असंख भागोदु ।
सट्ठाणे सेढिगया अहिया तत्थेकपडिभागो ॥ १०१ ॥
सूक्ष्मेतरगुणकार आवलिपल्यासंख्येयभागस्तु ।
स्वस्थाने श्रेणिगता अधिकास्तत्रैकप्रतिभागः ॥ १०१ ॥

100. (Further, the first of the three rows of five each is of) developable (souls of) minimum (size), (the next row is of) non-developable (souls of) maximum (size), (and the third row is of) developable (souls of) maximum (size). The bodily size of altogether twenty-nine namely, the sixteen in the first row, and the eleven in second row, and the first two of the (first row of five, the last being), the

minimum sized 2-sensed developable, (grows) by innumerable, (and) thereafter, in the last thirteen places, by numerable multiplications (successively).

101. (Of the twenty-nine classes shown above, the bodily size) of fine, and other (*i. e.*, gross-bodied souls, is to be found by) multiplying (in their due order), (the size of the immediately preceding one), by an innumerable part of an ávalí (a wink), and (by an innumerable part of one) palya (respectively). (The bodily size) of each (of the souls) in (the last two of the three) rows (of eleven each, is to be found) by adding (to the immediately preceding class) its (innumerable part of an Ávalí, wink) fraction.

Table showing the bodily sizes (gathas 97 to 101.).

	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	
16. Non-developable souls of minimum size.	f. N.	F. A.	f. F.	f. W.	f. E.	g. A.	g, F.	g. W.	g. E.	g. N.	ht. il. V.	N. ht. il. V.	2. S.	3. S.	4. S.	5. S.
11. Developable (minimum size.)	17 f. N.	20 f. A.	23 f, F.	26 f. W.	29 f. E.	32 g. A.	35 g. F.	38 g. W.	41 g. E.	44 g. N.	47 ht. il. V.					
11. Non-developable (maximum size).	18 f. N.	21 f. A.	24 f. F.	27 f. W.	30 f. E.	33 g. A.	36 g. F.	39 g. W.	42 g. E.	45 g. N.	48 ht. il. V.					
11. Developable (maximum size).	19 f. N.	22 f. A.	25 f. F.	28 f. W.	31 f. E.	34 g. A.	37 g. F,	40 g. W.	43 g. E.	46 g. N.	49 ht. il. V.					
5. Developable (minimum).	50 N. ht, il,	51 2 S.	52 3 S.	53 4 S.	54 5. S.											
5. Non-developable (maximum).	55 3 S.	56 4 S.	57 2 S.	58 N.ht.il.V.	59 5 S.											
5. Developable (maximum).	60 3 S.	61 4 S.	62 2 S.	63 N.ht.il.V.	64 5 S.											

ABBREVIATIONS.

A=Air-bodied.
E=Earth-bodied.
F=Fire-bodied.
f=Fine.

g=Gross.
ht=host-souled.
il=individual-souled.
N, ht, =Non-host.

N.=Nigoda.
S.=Sensed.
V.=Vegetable.
W.=Water.

अवरुवरि इगिपदेसे जुदे असंखेज्जभागवड्ढीए।
आदी णिरंतरमदो एगेगपदेसपरिड्ढी ॥ १०२ ॥
अवरोपरि एकप्रदेशे युते असंख्यातभागवृद्धेः।
आदिः निरन्तरमतः एकैकप्रदेशपरिवृद्धिः ॥ १०२ ॥

102. The first stage in the innumerable-part-increase (asamkhyáta bhága-vriddhi) is reached by adding one 'spatial unit' (pradesh) to the minimum size. Further than this there is consistently an increase of one spatial unit (in every subsequent size.)

Commentary.

The minimum bodily size has innumerable spatial units. From this it grows by four kinds of increase till the size in the second place (*i. e.* that of fine non-developable air-bodied souls) is arrived at. The increase is of six kinds namely.

1. Infinite-part increase (ananta-bhága vriddhi).
2. Innumerable part-increase (asamkhyáta bhága vriddhi).
3. Numerable-part-increase (samkhyáta bhága vriddhi).
4. Numerable fold increase (samkhyáta guṉa vriddhi.)
5. Innumerable fold increase (asamkhyáta guṉa vriddhi.
6. Infinite-fold-increase (ananta-guṉa vriddhi).

Besides these six, there is also a seventh increase called indescribeable (avaktavya). It operates between the end of one increase and the beginning of another.

Out of these six kinds of increases the 2nd, 3rd, 4th, and 5th increases only apply in the increase of size. The first and the last, infinite part and infinitefold increases are out of question since the spatial units of all sizes from the minimum to the maximum are not infinite but innumerable only. The process of the four increases is shown in the following gáthas.

अवरोग्गाहणमाणे जहण्णपरिमिदअसंखरासिहिदे।
अवरस्सुवरिं उड्ढे जेट्ठमसंखेज्जभागस्स ॥ १०३ ॥
अवरावगाहनामाने जघन्यपरिमितासंख्यातराशिहिते।
अवरस्योपरि वृद्धे जेष्ठमसंख्यातभागस्य ॥ १०३ ॥

103. The highest stage in the innumerable part (increase) is reached (when a number equal to the minimum size plus the quotient obtained by dividing the number of spatial units of the minimum size by the minimum preliminary innumerable, (Jaghanya parítá samkhyáta, a kind of innumerable) is obtained. See Gem Dict. App. B.

तस्सुवरि इगिपदेसे जुदे अवत्तव्वभागपारंभो ।
वरसंखमवहिदवरे रूऊणे अवरउवरि जुदे ॥ १०४ ॥
तस्योपरि एकप्रदेशे युते अवक्तव्यभागप्रारम्भः ।
वरसंख्यातावहितावरे रूपोने अवरोपरि युते ॥ १०४ ॥
तव्वड्ढीए चरिमो तस्सुवरिं रूबसंजुदे पढमा ।
संखेज्जभागउड्ढी उवरिमदो रूबपरिवड्ढी ॥ १०५ ॥
तद्वृद्धेश्चरमः तस्योपरि रूपसंयुते प्रथमा ।
संख्यातभागवृद्धिः उपर्यतो रूपपरिवृद्धिः ॥ १०५ ॥

104-105. After adding one spatial unit to that (*i. e.* the last size shown in the preceding gatha) begins the indescribable-part (increase. avaktavya bhága-vriddhi). The last stage of this (increase) is reached when a number equal to the minimum size plus the quotient obtained by dividing the minimum by the maximum numerical number minus one is obtained. By adding one to that *i. e.* (the last stage of indescribable increase we get) the first stage of the numerable part-increase. Above that there is a gradual increase of one (spatial unit).

अवरद्धे अवरुवरिं उड्ढे तव्वड्ढिपरिसमत्ती हु ।
रूवे तदुवरि उड्ढे होदि अवत्तव्वपढमपदं ॥ १०६ ॥
अवरार्द्धे अवरोपरि वृद्धे तद्वृद्धिपरिसमाप्तिर्हि ।
रूपे तदुपरि वृद्धे भवति अवक्तव्यप्रथमपदम् ॥ १०६ ॥

106. There is surely an end of this (numerable part) increase when (a number equal) to half of the minimum (size spatial units) added to the minimum (size spatial units is

reached.) When one is added to this (number we, get) the first stage of the indescribable-part-increase.

रूऊणवरे अवरस्सुवरिं संवड्ढिदे तदुक्कस्सं।
तम्हि पदेसे उड्ढे पढमा संखेज्जगुणवड्ढी॥ १०७॥
रूपोनावरे अवरस्योपरि संवर्द्धिते तदुत्कृष्टम्।
तस्मिन् प्रदेशे वृद्धे प्रथमा संख्यातगुणवृद्धिः॥ १०७॥

107. The highest point (of indescribable-part-increase) is arrived at by adding the minimum (size spatial units) minus one to (the spatial units of) the minimum size. By adding one spatial unit to it, we get the first stage of the numerable-fold-increase (samkhyáta guṉa vriddhi).

अवरे वरसंखगुणे तच्चरिमो तम्हि रूवसंजुत्ते।
उग्गाहणम्हि पढमा होदि अवत्तव्वगुणवड्ढी॥ १०८॥
अवरे वरसंख्यगुणे तच्चरमः तस्मिन् रूपसंयुक्ते।
अवगाहने प्रथमा भवति अवक्तव्यगुणवृद्धिः॥ १०८॥

108. The last stage of this increase (is reached when a number equal to the spatial units of) the minimum (size) multiplied by the maximum number is arrived (at). On adding one to this (measure of) size, the first stage of indescribable fold-increase is obtained.

अवरपरित्तासंखेणवरं संगुणिय रूवपरिहीणे।
तच्चरिमो रूवजुदे तम्हि असंखेज्जगुणपढमं॥ १०९॥
अवरपरीता संख्येनावरं संगुण्यरूपपरिहीने।
तच्चरमो रूपयुते तस्मिन्नसंख्यातगुणप्रथमम्॥ १०९॥

109. The final stage of (indescribable fold-increase is reached) when the number equals the spatial units of minimum size, multiplied by the minimum preliminary innumerable (jaghanya-parításankhyáta,) minus one. By adding one (more to it), the first (stage) of the innumerable fold (increase is obtained).

रूबुत्तरेण तत्तो आवलियाऽसंखभागगुणगारे ।
तप्पाउग्गे जादे वाउस्सोग्गाहणं कमसो ॥ ११० ॥
रूपोत्तरेण तत आवलिकासंख्यभागगुणकारे ।
तत्प्रायोग्ये जाते वायोरवगाहनं क्रमशः ॥ ११० ॥

110. Then by adding one in gradual succession we get the minimum size of (the non-developable fine) air (bodied soul), which is equal to the minimum-size-spatial units multiplied by an innumerable part of an Ávalí, applicable to it.

एवं उवरि विणेओ पदेसवड्ढिक्कमो जहाजोग्गं ।
सव्वत्थेक्केक्कम्हिय जीवसमासाण विच्चाले ॥ १११ ॥
एवमुपर्यपि ज्ञेयः प्रदेशवृद्धिक्रमो यथायोग्यम् ।
सर्वत्रैकैकस्मिंश्च जीवसमासानामन्तराले ॥ १११ ॥

111. Thus further also, the order of increase of spatial units in each and intermediate stage between the soul classes, should be known to be the same every where, as (may be) applicable to each.

Commentary.

These four kinds of increase operate up to the minimum size of the developable two-sensed souls (No. 51 in the diagram). Further than that (that is) from four-sense developable souls (No. 52.) only three kinds of increase operate, as the innumerable fold increase (asamkhyáta guṉa vriddhi) is not possible in their case, as the bodily sizes of those classes are only numerical fold of each other.

हेट्ठा जेसिं जहण्णं उवरिं उक्कस्सयं हवे जत्थ ।
तत्थंतरगा सव्वे तेसिं उग्गाहणवियप्पा ॥ ११२ ॥
अधस्तनं येषां जघन्यमुपर्युत्कृष्टकं भवेद्यत्र ।
तत्रान्तरगाः सर्वे तेषामवगाहनविकल्पाः ॥ ११२ ॥

112. Those (classes) which have the minimum (bodily size) should be placed below, while their corresponding maximum should be placed above. Between them are all the variations of their sizes.

बावीस सत्त तिरिण य सत्त य कुलकोडिसयसहस्साइं ।
गेया पुढविदगागणिवाउक्कायाण परिसंखा ॥ ११३ ॥

द्वाविंशतिः सप्त त्रीणि च सप्त च कुलकोटिशतसहस्राणि ।
ज्ञेया पृथिवीदकाग्निवायुकायानां परिसंख्या ॥ ११३ ॥

113. The number of the kinds of material (Kula-bheda) of the earth, water, fire, and air-bodied souls should be known to be twenty-two seven, three and seven, lakhs of crores (respectively).

कोडिसयसहस्साइं सत्तट्ठं णव य अट्ठवीसाइं ।
बेइंदियतेइंदियचउरिंदियहरिदकायाणं ॥ ११४ ॥

कोटिशतसहस्राणि सप्ताष्ट नव च अष्टविंशतिः ।
द्वीन्द्रियत्रीन्द्रियचतुरिन्द्रियहरितकायानाम् ॥ ११४ ॥

114. Of the two-sensed, three-sensed, four-sensed and (one-sensed) vegetable bodied souls (the number is) seven, eight, nine and twenty-eight crores of lakhs respectively.

अद्धत्तेरस बारस दसयं कुलकोडिसदसहस्साइं ।
जलचरपक्खिचउप्पयउरपरिसप्पेसु णव होंति ॥ ११५ ॥

अर्द्धत्रयोदश द्वादश दशकं कुलकोटिशतसहस्राणि ।
जलचरपक्षिचतुष्पदोरुपरिसर्पेषु नव भवन्ति ॥ ११५ ॥

115. Of the (five-sensed) water inhabiting, air-flying, quadruped souls and serpents which crawl on their breasts, (there are, respectively) thirteen and a half, twelve, ten, and nine, lacs of crores kinds of bodily materials.

छप्पं चाधियवीसं बारस कुलकोडिसदसहस्साइं ।
सुरणेरयणराणं जहाकमं होंति गेयाणि ॥ ११६ ॥

षट्पञ्चाधिकविंशतिः द्वादश कुलकोटिशतसहस्राणि ।
सुरनैरयिकनराणां यथाक्रमं भवन्ति ज्ञेयानि ॥ ११६ ॥

116. Of the celestial, hellish and human souls, twenty-six, twenty-five, and twelve lacs of crores kinds of bodily materials should respectively be known.

एया य कोडिकोडी सत्ताणउदी य सदसहस्साइं ।
पराणं कोडिसहस्सा सव्वंगीणं कुलाणं य ॥ ११७ ॥
एका च कोटिकोटी सप्तनवतिश्च शतसहस्राणि ।
पञ्चाशत् कोटिसहस्राणि सर्वाङ्गिनां कुलानां च ॥ ११७ ॥

117. The total kinds of bodily materials of all bodied souls are one Koda-Kodi (one hundred million, 10 m. × 10 m.), ninety seven lacs, and fifty thousand crores.

Commentary.

Physique (Kula) is natural constitution. Its characteristics are dependant upon the kind of material molecules of which the physical (audûrika) and fluid (vaikriyika) bodies are made. The distinction of physique is due to the operation of the high and low sub-classes of the family-determining Karma (Gotra Karma)—This Karma is ever operative along with the body-making, the age-determining, and the feeling Karma (Náma, Ayu, and Vedaniya).

This simultaneous co-operation is obvious. The age Karma is a sort of winding up of the whole machinery. Its existence means the existence of the age vitality. It being exhausted, the whole machinery of a particular mundane condition of existence comes to stop. The body making Karma determines the condition of existence, the genus of beings, their bodies, limbs, formation, molecular bondage, interfusion, figure, osseous structure of the body and their various functions, capacities, and effects at-rest and in-motion. The family-determining Karma (Gotra) determines the high or low class of family in which the soul takes birth. The principle of heredity seems to be recognised by Jainism here. In developing its body and senses the soul chooses and assimilates the kinds of material molecules which are in consonance with the character of the family determined for its birth by the family-determining Karma (gotra). The different sorts of constitution of the material molecules of which the physical and fluid bodies are formed are the different physiques mentioned here. A rough obvious observation may be made in this connection by seeing that the constitution of the material body of dog, deer, goat, sheep, lion, man, different kinds of women, plants,

minerals, etc., etc., are distinctly different from one another. Careful analysis and deep patient study will bear out the exposition of physique as given here.

The number of the various kinds of materials thus assimilated by souls, in various grades of life, have been stated in Gathas 113, 114, 115, 116 and 117. The following statement would clearly demonstrate this subject.

The number of various kinds of matter Kulabheda assimilated by:—

1.	Souls,	Earth-bodied	220,00000000000.
2.	,,	Water ,, ...	70,00000000000.
3.	,,	Fire ,, ...	30,00000000000.
4.	,,	Air ,, ...	700,0000000000.
5.	,,	Vegetable bodied	280,00000000000.
6.	,,	Two-sensed-sub-human	700,0000000000
7.	,,	Three-sensed ,, ...	80,00000000000.
8.	,,	Four-sensed ,, ...	90,00000000000.
9.	Souls	Five-sensed Sub-human Water inhabiting ...	1,25,000000000000.
10.	,,	,, ,, Air-flying ...	1,20,00000000000.
11.	,,	,, ,, Quadrupeds ...	1,00,0000000000.
12.	,,	,, ,, Crawling serpents ...	9,00,0000000000.
13.	,,	,, Human	1,20,00000000000.
14.	,,	,, Celestials	2,60,00000000000.
15.	,,	,, Hellish	2,50,00000000000.
		Total ...	1,9,75,000,000,000,00.

CHAPTER III.

Paryápti or (Developableness).

जह पुरगापुरगाइं गिहघडवत्थादियाइं दव्वाइं ।

तह पुरिणदरा जीवा पज्जत्तिदरा मुणेयव्वा ॥ ११८ ॥

यथा पूर्णपूर्णानि गृहघटवस्त्रादिकानि द्रव्याणि ।

तथा पूर्णेतरा जीवा पर्याप्तेतरा मन्तव्याः ॥ ११८ ॥

118. As there are complete and incomplete houses, pots, cloth, and such things, similarly (mundane), souls (in their capacities) when complete or otherwise (*i. e.* incomplete) should be understood to be developable (Paryápta) or otherwise (non-developable Aparyápta).

आहारसरीरिंदीयपज्जत्ती आणपाणभासमाणो ।
चत्तारि पंच छप्पि य एइंदियवियलसण्णीणं ॥ ११६ ॥
आहारशरीरेन्द्रियपर्याप्तिः आनापानभाषामनः ।
चतस्रः पञ्च षडपि च एकेन्द्रियविकलसंज्ञिनाम् ॥ ११६ ॥

119. (The capacity of) assimilating (the molecules of Áhára Vargaṉá of which the external bodies are formed, capacities of forming) body and sense, (the capacity of) (breathing, the capacity of) speech and mind are the six developable capacities (paryápti). (Out of them) four, five and six belong (in their regular order) to one sensed, incomplete sensed (*i.e.* two, three, four and irrational five sensed) and rational (five sensed souls).

Commentary.

The soul immediately after its vigrahagati *i.e.* passage from one incarnation to another, assimilates to itself the molecules of Áhára varganá out of which are formed its body, the senses, and breathing, of bhásá-varganá *i.e.* sound molecules, out of which speech is formed, and of mano-varganá or mind molecules out of which the mind organ in the shape of an eight petalled lotus within the heart is formed. The gaining of the capacity by the soul to develope the different kinds of molecules into their resultant bodily characterstics is called Paryápti or developableness. As shown above there are in all six Paryáptis out of which one-sensed souls can gain, only the first four; and the two-sensed, three-sensed, four-sensed, and irrational five-sensed can gain only the first five; and only a rational five-sensed soul can gain all the six.

The difference between the first and the second Paryápti *i.e.* Áhara and Sharíra is that while the first helps in transforming the Áhara vargáná molecules into liquid and solid forms, the second effects the formation of the trunk, flesh, blood and bones etc.

Vikalendriya, incomplete sensed, here include irrational five-sensed souls.

पज्जत्तीपट्ठवणं जुगवं तु कमेण होदि णिट्ठवणं ।
अंतोमुहुत्तकालेणाहियकमा तत्तियालावा ॥ १२० ॥
पर्याप्तिप्रस्थापनं युगपत्तु क्रमेण भवति निष्ठापनम् ।
अन्तर्मुहूर्तकालेन अधिकक्रमास्तावदालापात् ॥ १२० ॥

120. The gaining of the capacities starts simultaneously, but the completion (of each of them), is effected gradually within the period of one antar-muhúrta, which increases in the case of each succeeding one. (Yet their total period does not exceed one antar-muhúrta).

Commentary.

Whatever time is taken in the completion of the first development (assimilation, Áhára), a numerable (Sankhyáta) part of it being added to it gives the time taken by the next (body Shárira) development. A numerable (Sankhyáta) part of the time taken by body developement being added to it gives the time taken by the senses (Indriya) development. A numerable part of the time taken in sense-development being added to it gives the time for the next respiration development, and so on till the 6th. It must be noted that the most complete development of all the capacities never takes more than one antar-muhúrta This is so because there are many kinds of an Antar-muhúrta, the minimum being an Ávalí and 1 Samaya and the maximum, 48 minutes minus 1 Samaya.

Let *Sankhyata* be, S.

The value of S may be different in the 6 developments. Let antar-muhúrta be A. At the first intstant of birth, the operation of the development of body-making-Karmas begins in a developable soul. It begins to develope all the 6 or less developments simultaneously. Assimilation development takes time A to be completed.

The body development takes			...	$A\left(1+\frac{1}{s}\right)$
Senses	,,	,,	...	$A\left(1+\frac{1}{s}\right)^2$.
Respiration	,,	,,	...	$A\left(1+\frac{1}{s}\right)^3$.
Speech	,,	,,	...	$A\left(1+\frac{1}{s}\right)^4$.
Mind	,,	,,	...	$A\left(1+\frac{1}{s}\right)^5$.

Each one of the six periods *i.e.* A to $A\left(1+\frac{1}{s}\right)^5$ is an antar-muhúrta. And the total of all the six also is an antar-muhúrta.

The total = $AS\left\{\left(1+\frac{1}{s}\right)^6-1\right\}$ If S is considered to be the same sankhayáta. If S is different, the total will be something else.

Now suppose S to be the minimum sankhayáta *i.e.* 2 : and A to be the minimum antar-muhúrta *i.e.* one ávalí + 1 instant.

Then the total is equal to $20\frac{25}{32}$ Ávalís + $20\frac{25}{32}$ instants. This is the minmum period of Paryápti for a developable rational soul.

The total time of the first two developments is equal to $A + A\left(1+\frac{1}{s}\right) = A\left(2+\frac{1}{s}\right)$ $\frac{5}{2}$Ávalís + $\frac{5}{2}$Samayas.

According to Karma Kánda Gáthá 218 to 241, the first and only the first instant of this time is that of birth vibratory division (upapáda yogá sthána), and the rest except the last instant are the Increasing-Vibratoy-division (Ekántánuvriddhi yoga sthána). In other words there is the initiatory and minimum vibratory activity in the 1st instant; there is increasing activity for $\frac{5}{2}$ Avalis + half instant; *i.e.* from the second up to the last but one instant; and in and from the last instant onwards there is the Changing Vibratory division (Parinâma yoga sthána). This lasts up to the last instant of one's life.

पज्जत्तस्स य उदये णियणियपज्जत्तिणिट्ठिदो होदि ।
जाव सरीरमपुण्णं णिव्वत्तिअपुण्णगो ताव ॥ १२१ ॥
पर्याप्तस्य च उदये निजनिजपर्याप्तिनिष्ठितो भवति ।
यावत् शरीरमपूर्णं निर्वृत्त्यपूर्णकस्तावत् ॥ १२१ ॥

121. The completion of the Paryápties (of each class of souls) is effected by the operation of the developable body-making Karma (Paryápti Náma-Karma). So long as the body (formation capacity) is incomplete, the soul is (called) potentially developable (nirvrittyaparyápta).

उदये दु अपुण्णस्स य सगसगपज्जत्तियं ण णिट्ठवदि ।
अंतोमुहुत्तमरणं लद्धिअपज्जत्तगो सो दु ॥ १२२ ॥
उदये तु अपूर्णस्य च स्वकस्वकपर्याप्तीर्न निष्ठापयति ।
अन्तर्मूहूर्तमरणं लब्ध्यपर्याप्तकः स तु ॥ १२२ ॥

122. The (soul) which on account of the operation of non-developable-body-making-karma (aparyápta-náma Karma) cannot complete its due capacities and dies within one (antar-muhúrta) is called absolutely non-developable (Labdhyaparyáptaka).

Commentary.

The antar-muhúrta for the life of an absolutely non-developable soul is always equal to one-eighteen of a pulsation. It should be noted that there are 3773 pulsations in one muhúrta *i. e.*, 48 minutes in the case of a healthy man.

तिणिसया छत्तीसा छावट्ठिसहस्सगाणि मरणाणि ।
अन्तोमुहुत्तकाले तावदिया चेव खुद्दभवा ॥ १२३ ॥
त्रिशतान्हि षट्त्रिंशत् षट्षष्टिसहस्त्रकाणि मरणानि ।
अन्तर्मुहूर्त्तकाले तावन्तश्चैव क्षुद्रभवाः ॥ १२३ ॥

123. There are sixty-six thousand three hundred and thirty-six absolutely non-developable deaths (of Labdhya-paryáptaka souls) in one antar-muhúrta and (such) ephemeral births (kshudra bháva) also (are) as many.

Commentary.

Here the antar-muhúrta is equal to 3685⅓ pulsations. Now there being eighteen births and deaths within one pulsation, there will be 66336 births and deaths in one antar-muhúrta.

सीदी सट्ठी तालं वियले चउवीस होंति पंचक्खे ।
छावट्ठिं च सहस्सा सयं च बत्तीसमेयक्खे ॥ १२४ ॥
अशीतिः षष्टिः चत्वारिंशद्विकले चतुर्विंशतिर्भवन्ति पञ्चाक्षे ।
षट्षष्टिश्च सहस्त्राणि शतं च द्वात्रिंशमेकाक्षे ॥ १२४ ॥

124. There are eighty, sixty, forty, twenty-four, and sixty-six thousand one hundred and thirty-two (continuous emphemeral births) (respectively) in the (two-sensed, three-sensed and four-sensed) incomplete (souls), five-sensed and one-sensed (souls).

Commentary.

This gatha gives us the maximum number of births and deaths which a soul possessed of different senses can consecutively undergo within one antar-muhúrta. It means that the same soul cannot be born more than the prescribed number of times in the same class continuously in one antar-muhúrta, although the duration of each life will not be more than one eighteenth of pulsation.

Of the twenty-four births of a five-sensed being, there can be eighty human births, eight irrational five-sensed sub-human, and eight rational five-sensed sub-human births.

पुढविदगागणिमारुदसाहारणथूलसुहुमपत्तेया ।
एदेसु अपुराणेसु य एक्केक्के बार खं छक्कं ॥ १२५ ॥
पृथ्वीदकाग्निमारुतसाधारणस्थूलसूक्ष्मप्रत्येकाः ।
एतेषु अपूर्णेषु च एकैकस्मिन् द्वादश खं षट्कम् ॥ १२५ ॥

125. (Amongst one-sensed souls) there can be six hundred and twelve continuous ephemeral births in each of the (eleven) non-developable *i. e.* earth, water, fire, air, and Nigoda, (each of these being) gross and fine bodied, and mono-souled vegetables.

Commentary.

Of the maximum number of births and deaths amongst one-sensed beings 66132, there can not be more than 6012 continuous births and deaths in each of the above eleven classes.

पज्जत्तसरीरस्स य पज्जत्तुदयस्स कायजोगस्स ।
जोगिस्स अपुराणत्तं अपुराणजोगो त्ति णिद्दिट्ठं ॥ १२६ ॥
पर्याप्तशरीरस्य च पर्याप्त्युदयस्य काययोगस्य ।
योगिन अपूर्णत्वमपूर्णयोग इति निर्दिष्टम् ॥ १२६ ॥

126. An (omniscient) vibratory soul, with bodily vibrations, with a developable-body, and subject to the operation of developable (body making-karma) is called incomplete vibratory soul (apúrṉa-yoga) when where is incompleteness (of development).

Commentary.

When in the case of a vibratory omniscient soul the duration of age Karma is less than that of each of the other three Aghátiya-Karmas, there is an over-flow of the spatial units of the soul, in order to equalize the duration of all the four Aghátiya Karmas. This over-flow occupies eight instants. In the first instant it is elongated like a stick (ḍanḍa), in the second it broadens out like a door-leaf (Kapáta), in the third it spreads out up to the 3 universe encircling (pratara) atmospheres, and in the fourth it occupies the whole universe (Loka-púrṉa). There is an immediate withdrawal backward and the stages are retraced in the same line in four instants until the spatial units resume the original physical form when the over-flow onwards and the withdrawn backwards is in the

broadened "door-leaf" (Kapáta) there is what is called Audárika Mishrakáya Yoga (physical mixed with Karmic body vibrations). In these two instants during the over-flow and the withdrawal the omniscient is called incomplete vibratory (Apúrṇa-yogá) soul.

लद्धिअपुण्णं मिच्छे तत्थवि बिदिये चउत्थछट्ठे य ।
णिव्वत्तिअपज्जत्ती तत्थवि सेसेसु पज्जत्ती ॥ १२७ ॥
लब्ध्यपूर्णं मिथ्यात्वे तत्रापि द्वितीये चतुर्थषष्ठे च ।
निर्वृत्त्यपर्याप्तिः तत्रापि शेषेषु पर्याप्तिः ॥ १२७ ॥

127. Absolutely non-developable souls (are only) in (the stage of) wrong belief (the first spiritual stage), Potentially developable souls in this (*i. e.*, the first) and also in the second (downfall Sásádana), the fourth, and the sixth stages (*i. e.*, vowless right belief Avirata Samyaktva and incomplete vow pramatta-virata). The developable souls have these as also the rest of the thirteen stages).

Commentary.

Developableness does not go beyond the thirteenth stage, as in the fourteenth stage it is not possible owing to the absence of soul vibrations.

The reason for a potentially developable soul being in the first, second and fourth spiritual stages is that during the course of transmigration (vigragati) the soul is always in one of these stages and the same stage continues after assumption of a body, till it becomes developable *i. e.*, gains its Paryáptis. The reason for a potentially developable soul being in the sixth stage is that the spiritual man-like emanation (Ahâraka shárira) is formed in this stage only ; and during the course of its formation the condition of the saint is that of potential developableness.

हेट्ठिमछप्पुढवीणं जोइसिवणभवणसव्वइत्थीणं ।
पुण्णिदरे ण हि सम्मो ण सासणो णारयापुण्णे ॥ १२८ ॥
अधस्तनषट्पृथ्वीनां ज्योतिष्कवानभावनसर्वस्त्रीणाम् ।
पूर्णेतरस्मिन् न हि सम्यक्त्वं न सासादनो नारकापूर्णे ॥१२८॥

128. In non-developable condition, there is no Right Belief (Samayaktva) to souls in the six neither-most earths,

(the six lowest hells); to (the celestials whether) stellar (jyotishka) Paripatetic (vyantara) residential (Bhavanavásí) and to all females. There is no down-fall stage (Sásádana) in the non-developable condition of hellish souls.

Commentary.

The spiritual stage (Gunasthána) present during the transition period until rebirth, (Vigrahagati) continues in the soul's non-developable condition for an antar-muhúrta. One who retains Samyaktva till death would not be born in the conditions detailed in the above gatha, and it is not possible to acquire Samyaktva ín the non-developable condition. Thus there is no Samyaktva in the non-developable condition set out above.

One who is in the downfall stage at the time of death, never goes to hell.

Thus there is no Sásádana stage in the non-developable condition.

CHAPTER IV.
Vitalities (Prana).

बाहिरपाणेहिं जहा तहेव अब्भंतरेहिं पाणेहिं ।
पाणंति जेहिं जीवा पाणा ते होंति णिद्दिट्ठा ॥ १२९ ॥
बाह्यप्राणैर्यथा तथैवाभ्यन्तरैः प्राणैः ।
प्राणन्ति यैर्जीवाः प्राणास्ते भवन्ति निर्दिष्टाः ॥ १२९ ॥

129. As by external life-forces, so also by internal life-forces (all mundane) souls have their existence. Both of these life-forces are Vitalities (prána). (This) has been laid down.

Commentary.

Váhya-prána (external vitalities)—The activities of the five material senses, the body, speech, mind, respiration and age are said to be the external vitalities (Váhya or Dravyaprána). While the activity of inner consciousness or the internal motive force, which are due to the destructive-subsidence of the knowledge-obscuring and power-obstructing Karmas and to the operation of other Karmas and which are the stimulating cause of the external activities are called internal vitalities (Abhyanatara or Bháva prána). Paryápti is the attainment of the capacity of developing body, mind, speech, and the five senses, while Prána is the activity of those functionaries.

पंचवि इन्दियपाणा मणवचिकायेसु तिणिण बलपाणा ।
आणापाणप्पाणा आउगपाणेण होंति दस पाणा ॥ १३० ॥
पञ्चापि इन्द्रियप्राणा मनोवचःकायेषु त्रयो बलप्राणाः ।
आनपानप्राणा आयुष्कप्राणेन भवन्ति दश प्राणाः ॥ १३० ॥

130. The five sense-vitalities, three power-vitalities of mind, speech, and body, the respiratory vitality; the age-vitality (all these) form the ten vitalities.

वीरियजुदमदिखउवसमुत्था णोइंदियेंदियेसु बला ।
देहुदये कायाणा वचीवला आउ आउदये ॥ १३१ ॥
वीर्ययुतमतिक्षयोपशमोत्था नोइन्द्रियेन्द्रियेषु बलाः ।
देहोदये कायानौ वचोबल आयुः आयुरुदये ॥ १३१ ॥

131. Mind and sense-vitalities arise by the destructive-subsidence of the power (obstructing Víryá-antaráya), sensitive-knowledge obscuring (Mati jnáná varaṉa-karma) By the operation of the body-making (Shárira náma karma) (arise) the body, respiration and speech vitalities, and by the operation of age (Áyu karma) arises the age-vitality.

Commentary.

For the production of respiration, and speech vitalities, along with the operation of the body-making karma the operation of respiration (Uchchhvás) Karma and voice (Swara) Karma are also necessary, respectively.

इंदियकायाऊणि य पुण्णापुण्णेसु पुण्णगे आणा ।
बीइंदियादिपुण्णे वचीमणोसण्णिपुण्णेव ॥ १३२ ॥
इन्द्रियकायायूंषि च पूर्णापूर्णेषु पूर्णके आनः ।
द्वीन्द्रियादिपूर्णे वचः मनः संज्ञिपूर्णे एव ॥ १३२ ॥

132. Sense, body, and age vitalities are found in both the developable and non-developable and respiration in developable (souls) only. In the developable two-sensed (souls) and others (up to five-sensed is found the speech) (vitality), while the mind vitality is found in developable rational (souls) alone.

दस सएणीणं पाणा सेसेऽगूणंतिमस्स बेऊणा ।
पज्जत्तेसिदरेसु य सत्तदुगे सेसगेगूणा ॥ १३३ ॥
दश संज्ञिनां प्राणाः शेषैकोनमन्तिमस्य द्व्यूनाः ।
पर्याप्तेष्वितरेषु च सप्त द्विके शेषकैकोनाः ॥ १३३ ॥

133. Among the developables, the rationals have (all the ten vitalities while the rest (from irrational five-sensed, downwards to two-sensed) (souls) have one less each (successively). The last (*i. e.*, one-sensed) have two less (than the preceding class). Amongst the others (*i. e.*, non-developables) (there are) seven (vitalities) in the two (*i.e.*, the rational and irrational five-sensed (souls) and in the rest one less in each, (respectively).

Commentary.

Injury (Himsa) is defined as the deprivation through carelessness (Pramáda) of any one or more of the vitalities (Prána) of a soul. Really speaking it is the vitalities to which injury is caused, neither the soul nor the matter which encases a mundane soul is susceptible to any injury whatsoever. They are both indestructible in their essence. The degree of sin would depend upon the number of vitalities, and their comparative strength, to which injury is caused. The knowledge of the varying number of vitalities possessed by souls in their various conditions of life enables one to judge of the extent of injury he is likely to cause in his actions. The following table would prove useful.

Table showing the vitalities in different classes of souls (gatha 133).

	Developable.	Non-developable.
Rational 5-sensed-possess	all 10 vitalities.	7 (less(1)respiration, (2) speech, (3) mind.
Irrational ,, ,,	9 (less mind)	7 (,, ,,).
,, 4-sensed-possess	8 (less ear sense also)	6 (,, ear sense also).
,, 3-sensed-possess	7 (less eye also)	5 (,, eye also).
,, 2-sensed-possess	6 (less nose also)	4 (,, nose also).
,, 1-sensed-possess	4 (less tongue and speech also	3 (,, tongue also).

CHAPTER V.

Animate-feelings (Sanjná).

इह जाहि बाहियावि य जीवा पावंति दारुणं दुक्खं ।
सेवंतावि य उभये ताओ चत्तारि सण्णाओ ॥ १३४ ॥

इह याभिर्बाधिता अपि च जीवाः प्राप्नुवन्ति दारुणं दुःखम् ।
सेवमाना अपि च उभयस्मिन् ताश्चतस्रः संज्ञा ॥ १३४ ॥

134. (Desires), troubled by which (mundane) souls experience severe pain in this world, and (which) even when enjoyed, (cause trouble) in both (the worlds) are four animate-feelings (Sanjná).

Commentary.

1. Food (Áhára), 2. Fear (Bhaya), 3. Coition (Maithuna), and 4. Attachment (Parigraha), are called the four animate-feelings. They characterize all mundane souls. They are destroyed by following the Right Path. Even one-sensed souls are affected by the above feelings. Recent scientific discoveries have demonstrated this fact in case of plants.

आहारदंसणेण य तस्सुवजोगेण ओमकोठाए ।
सादिदरुदीरणाए हवदि हु आहारसण्णा हु ॥ १३५ ॥

आहारदर्शनेन च तस्योपयोगेन अवमकोष्ठेन ।
सातेतरोदीरणया भवति हि आहारसंज्ञा हि ॥ १३५ ॥

135. The animate feeling for food is aroused by (external causes such as) sight of (delicious) food, attention to it (through rememberance, or on account of hearing stories relating to food), (and) an empty stomach; (as also) by the premature operation (udírná) of Pain-feeling (Asátá-vedaníya) karma, (an internal cause).

अइभीमदंसणेण य तस्सुवजोगेण ओमसत्तीए ।
भयकम्मुदीरणाए भयसण्णा जायदे चदुहिं ॥ १३६ ॥

अतिभीमदर्शनेन च तस्योपयोगेन अवमसत्त्वेन ।
भयकर्मोदीरणया भयसंज्ञा जायते चतुर्भिः ॥ १३६ ॥

136. The animate feeling of Fear is aroused by four (causes)-by the sight of some very fearful object, by attention towards it (through rememberance, or on account of hearing stories relating to fearful objects and incidents), by weakness of mind; (as well as) by the premature operation of fear-karma (a minor passion, and a sub-division of Right-conduct-deluding-karma, an internal cause).

पणिदरसभोयणेण य तस्सुबजोगे कुसीलसेवाए।
वेदस्सुदीरणाए मेहुणसरणा हवदि एवं ॥ १३७ ॥
प्रणीतरसभोजनेन च तस्योपयोगे कुशीलसेवया।
वेदस्योदीरणया मैथुनसंज्ञा भवति एवम् ॥ १३७ ॥

137. The animate feeling of Coition is aroused by indulgence in exciting and aphorodisiac meals, by attention to it (through recollection, or hearing stories relating to sexuality), by the company of a bad character; and by the premature operation of the sex-inclination Karma (a kind of Right-conduct-deluding-Karma, (which is an internal cause).

उवयरणदंसणेण च तस्सुबजोगेण मुच्छिदाए य।
लोहस्सुदीरणाए परिग्गहे जायदे सरणा ॥ १३८॥
उपकरणदर्शनेन च तस्योपयोगेन मूर्च्छिताये च।
लोभस्योदीरणया परिग्रहे जायते संज्ञा ॥ १३८ ॥

138. The animate feeling of attachment is aroused by the sight of (beautiful) objects, by attention (being drawn towards them on account of remembrance or hearing stories relating to sensual objects), by infatuation for the acquisition of wordly possessions and by the premature operation of Greed-passion (Lobha-Kasháya, a kind of Right-conduct-deluding Karma, an internal cause).

णट्ठपमाए पढमा सरणा ण हि तत्थ कारणाभावा।
सेसा कम्मात्थित्तेणुवयारेणात्थि ण हि कज्जे ॥ १३९ ॥

नष्टप्रमादे प्रथमा संज्ञा न हि तत्र कारणाभावात् ।
शेषाः कर्मास्तित्वेनोपचारेणसन्ति न हि कार्ये ॥ १३९ ॥

139. On the destruction of carelessness (pramáda, which exists till the sixth spritual stage), there remains no first animate feeling (*i. e.*, desire for food), because of the absense of the (internal) cause; the remaining (three animate feelings) owing to the presence of their (causative) Karma, from a figurative point of view, still exist though they are not effective.

Commentary.

Among the four causes of each of the four feelings, the internal cause is all-supreme. The other causes are effective only when there is the force of Karmas behind. Desire for food arises from the premature operation (Udíraṉá) of pain-feeling (Asátá-Vedaṉíya) Karma. Such operation is possible till the sixth Spiritual stage only. Therefore there is no desire for food beyond the sixth Stage. Fear-minor-passion Karma operates only up to the Eighth, Sex-inclination minor-passion Karma up to the ninth, and greed-passion-Karma up to the tenth Spiritual Stage. But from the seventh stage onwards, their operation is so weak as not to disturb the meditative Saint in any manner. Thus the last three animate-feelings do not really exist beyond sixth Stage. They are said to exist only in a figurative way because the causative Karmas have not till then subsided or been destroyed.

CHAPTER VI.

Soul-quests (Márgaṉá).

First Soul-quest, condition of existence (Gati-márgaṉá).

धम्मगुणमग्गणाहयमोहारिबलं जिणं णमंसित्ता ।
मग्गणमहाहियारं विविहहियारं भणिस्सामो ॥ १४० ॥

धर्मगुणमार्गणाहतमोहारिबलं जिनं नमस्कृत्वा ।
मार्गणामहाधिकारं विविधाधिकारं भणिष्यामः ॥ १४० ॥

140. Having bowed to the Conqueror (Jina) who has destroyed the forces of the enemy-delusion (Moha), by the (arrows of) soul-quests (Márgaṉá) (discharged from) the string of attributes (knowledge, etc.,) (attached to

the bow of) Dharma, (the Trinity of Right-belief, Right knowledge and Right Conduct), we shall describe the great chapter on soul-quests (Márgaṉá) which comprises various sub-chapters.

जाहि व जासु व जीवा मग्गिज्जंते जहा तहा दिट्ठा ।
ताओ चोद्दस जाणे सुयणाणे मग्गणा होंति ॥ १४१ ॥
याभिर्वा यासु वा जीवा मृग्यन्ते यथा तथा दृष्टाः ।
ताश्चतुर्दश जानीहि श्रुतज्ञाने मार्गणा भवन्ति ॥ १४१ ॥

141. Know (them to be) the soul-quests, by means of which, or amongst which souls, as seen in scriptural knowledge, are searched for. They are fourteen.

Commentary.

A general knowledge about souls has already been imparted to us in the foregoing chapters on spiritual stages, soul-classes, developables and Vitalities. Soul-quests are intended to give us a detailed knowledge of souls.

गइइंदियेसु काये जोगे वेदे कसायणाणे य ।
संजमदंसणलेस्सा भवियासम्मत्तसण्णिआहारे ॥ १४२ ॥
गतीन्द्रिययोः काये योगे वेदे कषायज्ञाने च ।
संयमदर्शनलेश्याभव्यतासम्यक्त्वसंज्ञ्याहारे ॥ १४२ ॥

142. The fourteen soul-quests are :—

1. Condition of existence (gati), 2. sense (indriya), 3. Embodiment (káya), 4. Vibratory activity (Yoga), 5 Sex-inclination (Veda). 6. Passion (Kasháya), 7. Knowledge (Jṉána), 8. Control (samyama), 9. Conation (Darshana), 10. Thought-paint (Leshyá), 11. Liberableness (Capacity of) attaining liberation from karmic bondage (Bhavyatva) 12. Right-belief (Samyaktva), 13. Rationality (Samjṉitva), and 14. Assimilation (of matter, (Áhára).

उवसमसुहुमाहारे वेगुव्वियमिस्सणरअपज्जत्ते ।
सासणसम्मे मिस्से सान्तरगा मग्गणा अट्ठ ॥ १४३ ॥

उपशमसूक्ष्माहारे वैगूर्विकमिश्रनरापर्याप्ते ।
सासादनसम्यक्त्वे मिश्रे सान्तरका मार्गणा अष्ट ॥ १४३ ॥

सत्तदिणा छम्मासा वासपुधत्तं च वारसमुहुत्ता ।
पल्लासंखं तिण्हं वरमवरं एगसमओ दु ॥ १४४ ॥ जुम्मं ॥

सप्तदिनानि षण्मासा वर्षपृथक्त्वं च द्वादशमुहूर्ताः ।
पल्यासंख्यं त्रयाणां वरमवरमेकसमयस्तु ॥ १४४ ॥ युग्मम्

143-144 There are eight with-interval-soul-quests (Sántara márganá). In (case of) 1. Subsidential (Right belief, upashama samyaktva), 2. Slightest-(Delusion control, súkshma sámparáya samyama), 3. Assimilative-(body vibratory-activity, Aháraka-Káya-Yoga), 4. Mixed (Assimilative-body vibratory activity, Aháraka Mishra-Yoga), 5. Fluid-mixed (body-vibratory-activity, vaikriyika Mishra Yoga), 6. Absolutely non-developable human soul (Labdhyaparyáptaka Manushya), 7. Downfall belief (Sásádana samyaktva) and 8. Mixed (Belief-mishra-Samyaktva). The maximum (interval for each of these, respectively) is (1) Seven days, (2) Six months, (4) Seven years, (4) (Eight years), (5) Twelve Muhúrtas, and for (6) (7) and (8) the part of a Palya; but the minimum (time) is one instant (samaya, for each of these).

Commentary.

As a rule souls exist in each of the various soul-quests at every instant (samaya). The only exceptions to this general rule are enumerated, with their maximum and minimum intervals, in the above two gathas. For example, there may sometimes, be a total absence in the whole universe, of any soul in the Subsidential Right-belief *i. e.*, in the twelfth soul quest. But this absence can last at the maximum for seven days, or at the minimum for one instant, except in the case of souls in the partial-vow, and imperfect-vow (fifth and sixth) spiritual stages, when according to the following gáthá, the interval may extend to fourteen, and fifteen days, respectively.

पढमुवसमसहिदाए विरदाविरदीए चोद्दसा दिवसा ।
विरदीए पण्णरसा विरहिदकालो दु बोधव्वो ॥ १४५ ॥
प्रथमोपशमसहितायाः विरताविरतेः चतुर्दश दिवसाः ।
विरतेः पञ्चदश विरहितकालस्तु बोद्धव्यः ॥ १४५ ॥

145. But (in cases of souls) having first subsidential Right-Belief, (when) in Partial vow and Imperfect-vow, (stages), the interval of total absence should be known to be of fourteen, and fifteen days (respectively).

गइउदयजपज्जाया चउगइगमणस्स हेउ वा हु गई ।
णारयतिरिक्खमाणुसदेवगइत्ति य हवेचदुधा ॥ १४६ ॥
गत्युदयजपर्याया चतुर्गतिगमनस्य हेतुर्वा हि गतिः ।
नारकतिर्यग्मानुषदेवगतिरिति च भवेच्चतुर्धा ॥ १४६ ॥

146. Condition of existence (Gati) is the state (of a soul), brought about by the operation of the body-condition-making (Gati-Náma-Karma) or it is the cause of the soul's passing in either of the four conditions of existence. The four kinds of the conditions of existence are 1. Hellish (Náraka) 2. Sub-human (Tiryanch), 3. Human (Manushya) and 4. Celestial (Deva).

णरमंति जदो णिच्चं दव्वे खेत्ते य कालभावे य ।
अण्णोण्णेहि य जम्हा तम्हा ते णारया भणिया ॥ १४७ ॥
न रमन्ते यतो नित्यं द्रव्ये क्षेत्रे च कालभावे च ।
अन्योन्यैश्च यस्मात्तस्मात्ते नारता (का) भणिताः ॥ १४७ ॥

147. Náratás (unamused, or Nárakás, Hellish) are so called because they do never like the objects, place, time and the conditions (in which they are placed), nor (do they like) each other.

Commentary.

The derivative meaning of the word, náraka, hellish soul is given here. All the objects, and surroundings in hell are altogether disagreeable. The very name, 'Nárata' or (Náraka) signifies that the hellish beings do not at all like the conditions of hell, nor do they like each other.

तिरियंतिकुडिलभावं सुविउलसण्णा णिगिट्ठमण्णाणा ।
अच्चंतपावबहुला तम्हा तेरिच्छया भणिया ॥ १४८ ॥
तिरोञ्चन्ति कुटिलभावं सुविवृतसंज्ञा निकृष्टमज्ञानाः ।
अत्यन्तपापबहुलाः तस्मात् तैरश्चिका भणिताः ॥ १४८ ॥

148. Tiryanchás (crooked or subhuman souls) are so called because they adopt crooked thought-activities, have open indulgence in their animate feelings, are in a very low position (as regards their body-enjoyment, etc.,) have little knowledge, and have multifarious grave demerits.

मण्णंति जदो णिच्चं मणेण णिउणा मणुक्कडा जम्हा ।
मणुब्भवा य सव्वे तम्हा ते माणुसा भणिदा ॥ १४९ ॥
मन्यन्ते यतो नित्यं मनसा निपुणा मनसोत्कटा यस्मात् ।
मनूद्भवाश्च सर्वे तस्मात्ते मानुषा भणिताः ॥ १४९ ॥

149. Mánushah (men) are so called because they always have discrimination, are mentally well-qualified, strong of will, and are descended from the Manus (or Kulakaras, the leaders of men).

Commentary.

Manus or Kulakaras are born in the Bharata and Airavata Kshetras just at the beginning of the transformation of Bhogabhumi or enjoyment conditions into Karma-bhumi or work-conditions. They are sixteen in number, and one follows the other, after definite intervals. They instruct the people into the new ways of living, and hence they have been spoken of as the chief ancestors of all men. In the present age, here, Nábhi Rájá was the fourteenth, his son Shri Rishabha-Deva, the first Tirthamkara, the fifteenth, and his son Bharata Chakravarti, after whom the country is called Bharat-Kshetra, was the last and the sixteenth.

सामण्णा पंचिंदी पज्जत्ता जोणिणी अपज्जत्ता ।
तिरिया णरा तहावि य पंचिंदिय भंगदो हीणा ॥ १५० ॥
सामान्याः पञ्चेन्द्रियाः पर्याप्ताः योनिमत्यः अपर्याप्ताः ।
तिर्यञ्चो नरास्तथापि च पञ्चेन्द्रियभङ्गतो हीनाः ॥ १५० ॥

150. Sub-humans are general, (Sámanya), 2. Five-sensed, (Panchendriya) 3. Developable, (Paryápta), 4. Female Sex, (Yonimat) and non-developable (Aparyápta). The same (are the divisions) of human souls less the division of five-sensed, (as all human-souls are 5-sensed).

दीव्वंति जदो णिच्चं गुणेहिं अट्ठेहिं दिव्वभावेहिं ।
भासंतदिव्वकाया तम्हा ते वणिणया देवा ॥ १५१ ॥

दीव्यन्ति यतो नित्यं गुणैरष्टाभिर्दिव्यभावैः ।
भासमानदिव्यकायाः तस्मात्ते वर्णिता देवाः ॥ १५१ ॥

151. Devas (Celestials) are so called because they always amuse themselves with their eight heavenly acquisitions, and have shining heavenly constitutions.

Commentary.

The eight heavenly acquisitions of the celestials, which are theirs by nature, are the following:—

1. Animá—this enables them to make their body very small.
2. Mahimá—is the opposite of the first and helps them to extend their bodies to any dimensions.
3. Laghimá—by which they can make their bodies very light.
4. Garimá—by which they can make their bodies very heavy.
5. Sakáma Rúpitva by which they can at will adopt any forms, and any number of bodies at one time.
6. Vashitva—by which they can bring others under subjection.
7. Ishitva—by which they can exhibit superiority.
8. Prakámya power to act as they desire.

Heavenly constitution.—The constitution of celestial souls is technically called 'Vaikriyika, Sharíra' Fluid-body. The celestial beings can assume any form they like. The body has no flesh, blood, and bones, and there are no filthy excretions from it. It is very lustrous.

जाइ जरामरणभया संजोगविंजोगदुक्खसण्णाओ ।
रोगादिगा य जिस्से ण संति सा होदि सिद्धगई ॥ १५२ ॥

जातिजरामरणभयाः संयोगवियोगदुःखसंज्ञाः ।
रोगादिकाश्च यस्यां न सन्ति सा भवति सिद्धगतिः॥१५२॥

152. The condition of Liberation (Siddha-Gati) is that in which there are no birth, dotage, death or fear, (no) miseries arising from (undesirable accompaniments, and from deprivation (of desirable objects), (no) animate-feelings, and no diseases, etc.

Commentary.

The condition of liberated souls is described here. Liberation implies freedom from Karmic matter, which shrouds the real glory of the soul, drags it into various conditions, and makes it experience multifarious pleasures and pains. But when all the Karmas are destroyed the soul, which by nature has got an up-ward motion rises to the highest point of the Universe-the Siddha-shila and there lives for endless time in the enjoyment of its own glorious qualities unencumbered by the worldly pleasures or pains. This is the ideal condition of a soul.

सामरणा णेरइया घणअंगुल बिदियमूलगुणसेढी ।
बिदियादि बारदसअडछत्तिदुणिजपदहिदा सेढी ॥ १५३ ॥
सामान्या नैरयिका घनांगुलद्वितीयमूलगुणश्रेणी ।
द्वितीयादिः द्वादशदशाष्टषट्त्रिद्विनिजपदाहिता श्रेणी ॥ १५३ ॥

153. Hellish souls in all (are equal to the number of the spatial units in) (Jagat) shreni (the universe line) multiplied by the second square root (*i. e.* the fourth root) of one cubic finger (ghanángula). (Hellish souls) in the second and other (*i. e.* the third, fourth, fifth, sixth and seventh hells are in number equal to the quotient of the spatial units of the (universal) line divided by its own twelvth, tenth, eighth, sixth, third and second root (respectively).

Commentary.

This gatha gives the method for calculating the number of hellish beings in total, and in each hell. The method may be illustrated thus. Suppose one cubic finger (ghanángula) to be 16 spatial units, and the universal line = 256 S. U. Then the total number of all hellish souls would be $256 \times \sqrt[4]{16} = 256 \times \sqrt[2]{4} = 256 \times 2 = 512$.

The number in the Second hell would be $= \frac{256}{\sqrt[12]{256}} = \frac{256}{\sqrt[11]{16}}$

$$= \frac{256}{\sqrt[10]{4}} = \frac{256}{\sqrt[9]{2}}$$

Third hell $= \frac{256}{\sqrt[10]{256}} = \frac{256}{\sqrt[9]{16}} = \frac{256}{\sqrt[8]{4}} = \frac{256}{\sqrt[7]{2}}$

Fourth hell $= \frac{256}{\sqrt[8]{256}} = \frac{256}{\sqrt[7]{16}} = \frac{256}{\sqrt[6]{4}} = \frac{256}{\sqrt[5]{2}}$

Fifth hell $= \frac{256}{\sqrt[6]{256}} = \frac{256}{\sqrt[5]{16}} = \frac{256}{\sqrt[4]{4}} = \frac{256}{\sqrt[3]{2}}$

Sixth hell $= \frac{256}{\sqrt[3]{256}} = \frac{256}{\sqrt[2]{256}} = \frac{256}{\sqrt{4}} = \frac{256}{2} = 128.$

Seventh hell $= \frac{256}{\sqrt[2]{256}} + \frac{256}{\sqrt{16}} = \frac{256}{4} = 64.$

First hell $= 512 - \left(\frac{256}{\sqrt[9]{2}} + \frac{256}{\sqrt[7]{2}} + \frac{256}{\sqrt[5]{2}} + \frac{256}{\sqrt[3]{2}} \right.$
$(+128+64) = X.$

The universal line (Jagat shreṇi) means the breadth of the universe which is seven Ráju. It is taken here as a measure. By universal line should be understood even where no specific mention is made, the spatial units covered by the universal line. Also in the case of other measures *e. g.* Jagat Pratara, Súchiangula, Ghanángula, etc., the spatial units covered by each should be understood.

हेट्ठिमछप्पुढवीणं रासिविहीणो दु सव्वरासी दु ।
पढमावणिम्हि रासी णेरयियाणं तु णिद्दिट्ठो ॥ १५४ ॥

अधस्तनषट्पृथ्वीनां राशिविहीनस्तु सर्वराशिस्तु ।
प्रथमावनौ राशिः नैरयिकाणां तु निर्दिष्टः ॥ १५४ ॥

154. The total number of all the hellish souls minus the total of the hellish souls of the six lowest earths is declared to be the total number of the hellish beings of the first hell.

Note :—See statement under the preceding gatha.

संसारी पंचक्खा तप्पुराणा तिगदिहीणया कमसो ।
सामरणा पंचिंदी पंचिंदियपुराणतेरिक्खा ॥ १५५ ॥
संसारिणः पञ्चाक्षास्तत्पूर्णाः त्रिगतिहीनकाः क्रमशः ।
सामान्याः पञ्चेन्द्रियाः पञ्चेन्द्रियपूर्णतैरश्चाः ॥ १५५ ॥

155. By subtracting from all mundane, from all five-sensed, and from all such developable (five-sensed) souls, (all mundane, all five-sensed, and all developable five-sensed souls) in (all) the three conditions of existence (hellish, celestial and human), (we get the number of) general sub-human, five-sensed (sub-human) and developable (five sensed) sub-human respectively.

छस्सयजोयणकदिहिदजगपदरं जोणिणीण परिमाणं ।
पुराणूणा पंचक्खा तिरियअपज्जत्तपरिसंखा ॥ १५६ ॥
षट्शतयोजनकृतिहृतजगत्प्रतरं योनिमतीनां परिमाणम् ।
पूर्णोनाः पंचाक्षाः तिर्यगपर्याप्तपरिसंख्या ॥ १५६ ॥

156. (The quotient of the spatial units in) the universal line-square (Jagatpratara) divided by (the spatial units of) six hundred square yojanas, is the number of the female sub-human beings. (The number of) the developable (five-sensed sub-human beings) subtracted from (the total number of) the five sensed (sub-human beings; would give us) the number of the non-developable (five-sensed) sub-human beings.

Commentary.

The universe is 7 Rájus in breadth. The universal line is also 7 Rájus in length. It is called Jagat Shreṉí. Its square is called Jagat pratara-the universe surface area. A Ráju comprises innumerable yojanas. The middle part of the universe is one Ráju in breadth.

सेढी सूई अंगुलआदिमतदियपदभाजिदेगूणा ।
सामरणमणुसरासी पंचमकदिघणसमा पुराणा ॥ १५७ ॥

श्रेणी सूच्यंगुलादिमतृतीयपदभाजितैकोना ।
सामान्यमनुष्यराशिः पञ्चमकृतिघनसमाः पूर्णाः ॥ १५७ ॥

157. (If we) divide the (Universal) line (Jagat Shreṉi) by the square-root of a linear finger (Súchiangula), and divide the quotient by the third root (of a linear finger), (and then) subtract one (therefrom), (we obtain) the total number of all human beings (in the universe). (The number of) Developable (human beings alone) is equal to the cube of 2 squared 5 times, (expressed algebraically, $\{(((((2)^2)^2)^2)^2)^2\}^3$.

तल्लीनमधुगविमलं धूमसिलागाविचोरभयमेरू ।
तटहरिखझसा होंति हु माणुसपज्जत्तसंखंका ॥ १५८ ॥
तल्लीन मधुग विमलं धूमसिलागा विचोर भय मेरू ।
तटहरि खझ सा भवन्ति हु मानुषपर्याप्तसंख्याङ्काः ॥ १५८ ॥

158. The number of the developable human souls is 79,22,81,62,51,42,64,33,75,93,54,39,50,336.

Commentary.

The number in the text is indicated by letters. The system is the following:—

क	ख	ग	घ	ङ	च	छ	ज	झ		ट	ठ	ड	ढ	ण	त	थ	द	ध
1	2	3	4	5	6	7	8	9		1	2	3	4	5	6	7	8	9
प	फ	ब	भ	म						य	र	ल	व	श	ष	स	ह	
1	2	3	4	5						1	2	3	4	5	6	7	8	

A vowel, ञ न signifies a zero. A mátra, the half-letter coming above in a conjunct consonant does not count.

The rule is

कटपय पुरस्थवर्णैर्नवनव पञ्चाष्ट कल्पितैः क्रमशः ।
स्वरञन शून्यं संख्या मात्रो परिमात्तरं त्याज्यं ।

The numbers represented by letters are written from right to left, in calculation.

पज्जत्तमणुस्साणं तिचउत्थो माणुसीण परिमाणं ।
सामण्णा पुण्णूणा मणुव अपज्जत्तगा होंति ॥ १५९ ॥

पर्याप्तमनुष्याणां त्रिचतुर्थो मानुषीणां परिमाणम् ।
सामान्याः पूर्णोना मानवा अपर्याप्तका भवन्ति ॥ १५९ ॥

159. The number of (developable) females is three-fourth of the developable human souls. (While absolutely) non-developable human souls are (equal to) all human minus the developable souls.

तिण्णिसय जोयणाणं बेसदछप्पण्ण अंगुलाणं च ।
कदिहदपदरं वेंतरजोइसियाणं च परिमाणं ॥ १६० ॥
त्रिशतयोजनानां द्विशतषट्पञ्चाशदंगुलानां च ।
कृतिहतप्रतरं व्यन्तरज्योतिष्काणां च परिमाणम् ॥ १६० ॥

160. The universal line square (Jagat pratara) divided (respectively) by three hundred square Yojanas and by two hundred and fifty-six square fingers (gives us) the number of the peripetatics (Vyantaras) and the Stellars (Jyotishis).

घणअंगुलपढमपदं तदियपदं सेढिसंगुणं कमसो ।
भवणे सोहम्मदुगे देवाणं होदि परिमाणं ॥ १६१ ॥
घनांगुल प्रथमपदं तृतीयपदं श्रेणि संगुणं क्रमशः ।
भवने सौधर्मद्विके देवानां भवति परिमाणम् ॥ १६१ ॥

161. The numbers of the Residental-celestial souls (Bhavanvási), and the heavenly souls in the Saudharma pair (the first, and the second Ishána heavens) are gained by multiplying the universal line, by the square and third root of one cubic finger (ghanángula), respectively.

तत्तो एगारणवसगपणचउणियमूलभाजिदा सेढी ।
पल्लासंखेज्जदिमा पत्तेयं आणदादिसुरा ॥ १६२ ॥
तत एकादशनवसप्त पंचचतुर्निजमूलभाजिता श्रेणी ।
पल्या संख्यातकाः प्रत्येक मानतादि सुराः ॥ १६२ ॥

162 (The number in the five pairs of heavens) above them (is equal to) the quotient of the universal line

divided, respectively, by its own eleventh, ninth, seventh, fifth and fourth square root.

The heavenly souls in each of the Ánata and other heavens are an innumerable part of a palya.

Commentary.

Ánata and the heavens above it namely Pránata, Árana, Achyuta, the nine Graiveyakas, nine Anudishas, and four Anuttaras (leaving Sarvártha síddhi), in each of these twenty-six heavens the number of celestial souls is equal to an innumerable part of a palya.

तिगुणा सत्तगुणा वा सव्वट्ठा माणुसीपमाणादो ।
सामण्णदेवरासी जोइसियादो विसेसहिया ॥ १६३ ॥
त्रिगुणा सप्तगुणा वा सर्वार्थो मानुषीप्रमाणतः ।
सामान्यदेवराशिः ज्योतिष्कतो विशेषाधिकः ॥ १६३ ॥

163. The number of souls in Sarvártha-siddhi is (variously) declared to be, three-fold or seven-fold the number of women.

The total number of all celestials in general, is much larger than the number of the stellars (Jyotishí).

CHAPTER VII.

Sense Soul-quest (Indriya Márganá.)

अहमिंदा जह देवा अविसेसं अहमहंति मण्णंता ।
ईसंति एक्कमेक्कं इंदा इव इंदिये जाण ॥ १६४ ॥
अहमिन्द्रा यथा देवा अविशेषमहमहमिति मन्यमानाः ।
ईशते एकैकमिन्द्रा इव इन्द्रियाणि जानीहि ॥ १६४ ॥

164. Know, (that) each one of the senses (Indriya) is (independant) like the Indras, called Ahmendra-Devas, each of whom considers himself a master, without distinction.

Commentary.

This gatha gives us the derivative meaning of Indriya. All the five senses are quite independent of each other performing their own exclusive function. They are compared to the Ahamendras, the

heavenly beings, above the sixteen heavens who have no superior over them, and who enjoy complete freedom, each being his own master. The senses, being Indra like, are named Indriyas.

मदिश्रावरणखश्रोवसमुत्थविसुद्धी हु तज्जबोहो वा ।
भाविंदियं तु दव्वं देहुदयजदेहचिराहं तु ॥ १६५ ॥
मत्यावरणक्षयोपशमोत्थविशुद्धिर्हि तज्जबोधो वा ।
भावेन्द्रियं तु द्रव्यं देहोदयजदेहचिह्नं तु ॥ १६५ ॥

165. Subjective sense (Bháva Indriya) is the purification (or the knowing power) arising by the destructive subsidence of the sensitive-knowledge-obscuring-Karma. (It is) also, the conscious attention of the soul (Bodha), caused by it. The objective sense (Dravya Indirya) is the physical organ formed by the operation of the body-making-Karma (Sháríra Náma-Karma).

See Tattvartha Sutra, S. B. J. 2, Vol. II, p. 64, Chap. II, 16-17-18.

फासरसगंधरूवे सद्दे णाणं च चिराहयं जेसिं ।
इगिबितिचदुपंचिंदियजीवा णियभेयभिराणाश्रो ॥ १६६ ॥
स्पर्शरसगंधरूपे शब्दे ज्ञानं च चिह्नकं येषाम् ।
एकद्वित्रिचतुःपञ्चेन्द्रियजीवा निजभेदभिन्नाः ॥ १६६ ॥

166. Those living beings which possess the characterstic cognisability of touch, taste, smell, colour and hearing are one, two, three, four and five sensed with their different varieties.

एइंदियस्स फुसणं एक्कंवि ध होदि सेसजीवाणं ।
होंति कमउड्ढियाइं जिब्भाघाणच्छिसोत्ताइं ॥ १६७ ॥
एकेन्द्रियस्य स्पर्शनमेकमपि च भवति शेषजीवानाम् ।
भवन्ति क्रमवर्द्धितानि जिह्वाघ्राणाक्षिश्रोत्राणि ॥ १६७ ॥

167. One-sensed soul has the one (sense) of touch only, while the rest of the souls have a gradually increasing (number of the sense organs of) tongue, nose, eye and ear.

धणुवीसडदसयकदी जोयणछादालहीणतिसहस्सा ।
अट्ठसहस्स धणूणं विसया दुगुणा असण्णित्ति ॥ १६८ ॥
धनुर्विंशत्यष्टदशककृतिः योजनषट्चत्वारिंशद्धीनत्रिसहस्राणि ।
अष्टसहस्रं धनुषां विषया द्विगुणा असंज्ञीति ॥ १६८ ॥

168. The power of cognisance (of the senses, in the souls in whom they first appear is) respectively square of twenty, eight, and ten bow-lengths (dhanushas)—three thousand minus forty-six of yojanas, and eight thousand bow-lengths. It increases double fold (continuously in the case of two-sensed), to irrational (five-sensed souls).

सण्णिस्स बार सोदे तिण्हं णव जोयणाणि चक्खुस्स ।
सत्तेतालसहस्सा बेसदतेसट्ठिमदिरेया ॥ १६९ ॥
संज्ञिनो द्वादश श्रोत्रे त्रयाणां नव योजनानि चक्षुषः ।
सप्तचत्वारिंशत्सहस्राणि द्विशतत्रिषष्ट्यतिरेकाणि ॥ १६९ ॥

169. In the rational beings (the cognising capacity) of hearing (extends to) twelve Yojanas, of the three senses (touch, taste and smell), to nine (Yojanas) (each), and of the eye to a little over forty seven thousand two hundred and sixty-three (Yojanas).

तिण्णिसयसट्ठिविरहिदलक्खं दसमूलताडिदे मूलं ।
णवगुणिदे सट्ठिहिदे चक्खुप्फासस्स अद्धाणं ॥ १७० ॥
त्रिशतषष्टिविरहितलक्षं दशमूलताडिते मूलम् ।
नवगुणिते षष्टिहृते चक्षुःस्पर्शस्य अध्वानम् ॥ १७० ॥

170. The range of Ocular Vision is one lac minus three hundred and sixty (Yojanas squared), multiplied by ten and then reduced to its square root then multiplied by nine and divided by sixty would give us the range of sight.

Commentary.

The actual calculation works like this :—

$\sqrt{(100000-360)^2} \times 10 \times 9 \div 60 = 99640 \times 9 \div 60 \sqrt{10} = 14946 \sqrt{10}$
$= 47263 \cdot 392042$ Yojans.

Maximum range of activity of the senses (Gathas 168, 169, 170).

In.	Touch.	Taste.	Smell.	Sight.	Hearing.
1-Sensed	400 bow-lengths.				
2-Sensed	800 ,,	64 bow-lengths.			
3 Sensed	1600 ,,	128 ,,	100 bow-lengths.		
4-Sensed	3200 ,,	256 ,,	200 ,,	2954 Yojanas	
5-Sensed irrational (Asanjni)	6400 ,,	512 ,,	400 ,,	5908 ,,	8000 bow-lengths.
5 Sensed rational (Sanjni)	9 Yojanas	9 Yojanas	9 Yojanas	47263 39/100 = 47263·392042 correct to 6 points.	12 Yojanas.

चक्खू सोदं घाणं जिब्भायारं मसूरजवणाली ।
अतिमुत्तखुरप्पसमं फासं तु अणेयसंठाणं ॥ १७१ ॥
चक्षुः श्रोत्रं घ्राणं जिह्वाकारं मसूरयवनाली ।
अतिमुक्तक्षुरप्रसमं स्पर्शनं तु अनेकसंस्थानम् ॥ १७१ ॥

171. The shape of the eye, ear, nose, and tongue is (respectively) like a lentil grain (Masura), the furrow in a barley grain (Yavanáli), Atimuktá (Kadamba-flower) and a hoet (Kshurapra) (respectively), while the sense of touch is of various forms (Sansthána).

See Tattva S. (S. B. J. Vol. II), Chapter II, 17.

Commentary.

The shapes mentioned in this Gatha are of the inner part of the sense-organs.

अंगुलअसंखभागं संखेज्जगुणं तदो विसेसहियं ।
तत्तो असंखगुणिदं अंगुलसंखेज्जयं तत्तु ॥ १७२ ॥
अङ्गुलासंख्यभागं संख्यातगुणं ततो विशेषाधिकम् ।
ततोऽसंख्यगुणितमङ्गुलसंख्यातं तत्तु ॥ १७२ ॥

172. (The eye, the ear, the nose and the tongue occupy spaces respectively equal to) an innumerable part of a (cubic) finger (Ghanángula), numerable fold (of the former, a little more than the preceding one, and innumerable fold of the last. The last is thus equal to a numerable part of a cubic finger.

Commentary.

These are the sizes only of the internal organs, and not of their protecting environments (Upakaraṇa) which are much larger and differ in each individual.

सुहुमणिगोदअपज्जत्तयस्स जादस्स तदियसमयम्हि ।
अंगुलअसंखभागं जहण्णमुक्कस्सयं मच्छे ॥ १७३ ॥
सूक्ष्मनिगोदापर्याप्तकस्य जातस्य तृतीयसमये ।
अङ्गुलासंख्यभागं जघन्यमुत्कृष्टकं मत्स्ये ॥ १७३ ॥

173. The minimum (size of the organ of touch) is an innumerable part of a (cubic) finger (Ghanángula), (found) in the (absolutely) undevelopable fine Nigoda (vegetable) in the third instant after its birth. The maximum (size is found) in the Great Fish.

Commentary.

This gatha is identical with gatha 94.

As the 'soul' entirely similar in form to and co-retensive with the body, the spatial units of the inner sense organs are the same as those of the corresponding part of the soul.

णवि इंदियकरणजुदा अवग्गहादीहिं गाहया अत्थे ।
णेव य इंदियसोक्खा अणिंदियाणंतणाणसुहा ॥ १७४ ॥
नापि इन्द्रियकरणयुता अवग्रहादिभिः ग्राहका अर्थे ।
नैव च इन्द्रियसौख्या अनिन्द्रियानन्तज्ञानसुखाः ॥ १७४ ॥

174. (The adorable Arahats, Liberated souls, Siddhas) have no sense-activities, (nor do they) cognise objects by (the process of) perception (Avagraha) etc.; nor have they the sense-pleasures. They enjoy infinite knowledge and happiness without (the help of) the senses.

थावरसंखपिपीलियभमरमणुस्सादिगा सभेदा जे।
जुगवारमसंखेज्जाणंताणंता णिगोदभवा॥ १७५॥
स्थावरसंखपिपीलिकाभ्रमरमनुष्यादिकाः सभेदा ये।
द्विकवारमसंख्याता अनन्तानन्ता निगोदभवाः॥ १७५॥

175. The immobiles, (excepting Nigoda) and conches (Shankha), ants (Pipíliká), humble bees (Bhramara) and Human beings and the like (two sensed three, four and five-sensed beings) together with their different varieties are innumerable multipled by innumerable, (As-amkhyáta-sam khyáta) each. The Nigoda souls are infinite multiplied by infinite (Anantá nantá.)

For an explanation of these numerical terms see Appendix B. Jain gem-Dictionary.

तसहीणो संसारी एयक्खा ताण संखगा भागा।
पुण्णाणं परिमाणं संखेज्जदिमं अपुण्णाणं॥ १७६॥
त्रसहीनः संसारी एकाक्षाः तेषां संख्यका भागाः।
पूर्णानां परिमाणं संख्यकमपूर्णानाम्॥ १७६॥

176. The number of all mundane souls minus (the number of) mobiles is (the number of) one sensed beings. The non-developables are one numerable part of them, while the remaining) numerable parts (give us) the number of the developable ones.

बादरसुहुमा तेसिं पुण्णापुण्णेत्ति छव्विहाणंपि।
तक्कायमग्गणाये भणिज्जमाणक्कमो णेयो॥ १७७॥
बादरसूक्ष्मास्तेषां पूर्णापूर्णा इति षड्विधानामपि।
तत्कायमार्गणायां भणिष्यमाणक्रमो ज्ञेयः॥ १७७॥

177. The number of the six kinds of gross and fine, developable and non-developable (one sensed souls shall, it should be known, be described in order, in (the chapter on) the embodiment soul quests (Káya Márgaṉá.)

बितिचपमाणमसंखेणवहिदपदरंगुलेण हिदपदरं।
हीणकमं पडिभागो आवलियासंखभागो दु ॥ १७८ ॥
द्वित्रिचतुःप्रमाणमसंख्येनावहितप्रतराङ्गुलेन हृतप्रतरम्।
हीनक्रमं प्रतिभाग आवलिकासंख्यभागस्तु ॥ १७८ ॥

178. If we divide a square finger breadth (Pratarángula) by an innumerable number, and then divide by this quotient the square of the universal line (Jagata pratara) we obtain the total number of the 2, 3, 4 and 5 sensed (souls). The number (of the two to five sensed beings) is in a decreasing order, and the common divisor is an innumerable part of a wink (Ávalí).

बहुभागे समभागो चउण्हमेदेसिमेक्कभागम्हि।
उत्तकमो तथ्थावि बहुभागो बहुगस्स देओ दु ॥ १७६ ॥
बहुभागे सम भागश्चतुर्णामेतेषामेकभागे।
उक्तक्रमस्तत्रापि बहुभागो बहुकस्य देयस्तु ॥ १७६ ॥

179. (Divide the total number of the mobiles by an innumerable part of an Ávalí. From total subtract the quotient, the balance is Bahubhága. (Divide the Bahubhága equally into these four 2, 3, 4 and 5 sensed). (The remaining) one part (*i. e.* The quotient) is to be treated in the above way. (Divided by an innumerable part of an Ávalí, from it, subtract the quotient. That will give its Bahubhága) here also give this Bahubhága (greater part) to the most numerous class and so on.

Commentary.

Suppose the total of mohiles is 26,244 and an innumerable part of Ávalí is 9 then 26244 ÷ 9 = 2916. 26244 - 2916 = 23328, this is the greater part or Bahubhága. This divided into the 4 classes gives each of them 5832.

Now treat 2916 in the same way. 2916 ÷ 9 = 324. 2916 — 324 = 2592, this is the 2nd Bahubhága, give this to the most numerous class *i. e.* the 2 sensed beings. Thus the total of 2 sensed beings is = 5832 + 2592 = 8424. The last quotient is 324. 324 ÷ 9 = 36. 324 - 36 = 288, this is the next Bahubhága, give it to the next most numerous class.

Therefore the 3-sensed beings are 5832+288=6120. The last quotient 36÷9=4, 36−4=32, the next as Bahubhága. This + 5832 gives the total of the 4 sensed beings 5864. The last quotient is 4; give it to the last class. Therefore the total of 5-sensed beings is 5832+4=5836.

The grand total of the 4 totals is 26244.

तिबिपचपुण्णपमाणं पदरंगुलसंखभागहिदपदरं ।
हीणकमं पुण्णूणा बितिचपजीवा अपज्जत्ता ॥ १८० ॥
त्रिद्विपंचपूर्णप्रमाणं प्रतराङ्गुलासंख्यभागहृतप्रतरम् ।
हीनक्रमं पूर्णोना द्वित्रिचतुःपंचजीवा अपर्याप्ताः ॥ १८० ॥

180. Divide the square of the unversal line, (Jagat Pratara) by an innumerable part of the square of a finger breadth, (pratarángula,) (and the result is) the total number of developable 3, 2, 5 and 4 sensed. (Their respective numbers are in a) gradually decreasing order. Deduct (the number of) developables (from the total number, and the balance represents the number of) undevelopables of the 2, 3, 4 and 5, sensed souls.

Commentary.

The process of finding out the respective number of each of the 3, 2, 5 and 4 sensed is the same as laid down in the previous Gatha No. 179. Here also the divisor is the innumerable part of an Ávalí.

CHAPTER VIII.

Embodiment soul-quest (káya márgaṉá).

जाईअविणाभावीतसथावरउदयजो हवे काओ ।
सो जिणमदम्हि भणिओ पुढवीकायादिछब्भेयो ॥ १८१ ॥
जात्यविनाभावित्रसस्थावरोदयजो भवेत् कायः ।
स जिनमते भणितः पृथ्वीकायादिषड्भेदः ॥ १८१ ॥

181. Embodiment is caused by the operation of mobile and immobile-body making Karmas which are inseparably connected with the genus, játi, (body making Karma). It (embodiment) is spoken of in Jian philosophy of six kinds, earth embodiments and others.

Commentary.

The embodiments káya are of six kinds (1) earth, (2) water (3) fire (4) air, (5) vegetable and (6) mobile bodies. Souls are accordingly earth, water, fire, air and mobile vegetable bodied. Mobile beings are called, Trasa, from the Sanskrit root, tras, to fear, because, they have the natural inclination to move away from objects of fear. Immobiles do not behave in this manner.

पुढवीआऊतेऊवाऊकम्मोदयेण तत्थेव ।
णियवण्णचउक्कजुदो ताणं देहो हवे णियमा ॥ १८२ ॥
पृथिव्यप्तेजोवायुकर्मोदयेन तत्रैव ।
निजवर्णचतुष्कयुतस्तेषां देहो भवेन्नियमात् ॥ १८२ ॥

182. Bodies (of earth, water, fire, and air bodied souls) exist through the operation of the earth, water, fire, and air body-making Karmas, as a rule, with their colour quadrate (including smell, taste and touch), in their (respective materials).

Commentary.

Each of the above four embodiments are of four kinds. Taking earth into consideration we have:—

1. Earth in general, sámánya Prithvi.

2. Earth-soul, Prithvi-Jíva, the soul which is in transmigratory passage, Vigrahagati, immediately before being born as earth bodied.

3. Earth bodied soul, the soul which has taken an earth-body. (Prithví Káyika).

4 Earth-body, (Prithví Káya).

Water, fire, and air also are of the above four kinds.

बादरसुहुमुदयेण य बादरसुहुमा हवंति तद्देहा ।
घादसरीरं थूलं अघाददेहं हवे सुहुमं ॥ १८३ ॥
बादरसूक्ष्मोदयेन च बादरसूक्ष्मा भवन्ति तद्देहाः ।
घातशरीरं स्थूलमघातदेहं भवेत् सूक्ष्मम् ॥ १८३ ॥

183. (Their bodies are gross or fine through the operation of gross and fine-body-making Karmas.) Obstructive, (gháta)—body is gross, while non-obstructive (agháta,) body is fine.

Commentary.

Gháta sharíra, an obstructive body is a gross body which obstructs and is obstructed by other objects. A body which neither obstructs nor is obstructed by other objects is agháta sharíra non-obstructive or a fine body. A fine body can pass through any kind of matter.

Gross bodies are called destructible or obstructive because they alone can destroy each other. Fine bodies are in destructible or non-obstuctive because nothing can kill them and they can kill nothing. They die a natural death at the exhaustion of their age karma. They pervade throughout the whole universe.

तद्देहमंगुलस्स असंखभागस्स विंद्माणं तु ।
आधारे थूलाओ सव्वत्थ णिरंतरा सुहुमा ॥ १८४ ॥
तद्देहमङ्गुलस्यासंख्यभागस्य वृन्दमानं तु ।
आधारे स्थूलाः सर्वत्र निरन्तराः सूक्ष्माः ॥ १८४ ॥

184. (Know) thou (that) their bodies (are equal to) an innumerable part of a cubic finger. Gross bodies need support but fine bodies need no support and exist everywhere (in the universe) with nothing intervening between them.

Commentary.

The physical size of such souls is so small that a grain of earth, a drop of water, a tiny flame, or a breath of wind, contains numberless embodied souls.

From the smallest undevelopable fine air bodied being up to the largest developable gross earth bodied being there are 42 stages of different sizes body. For there various degrees. See table Gathas 97 to 101.

The host souls, Nigoda vegetables which derive support from the host-individual-souled vegetables are all gross-bodied and not fine-bodied, which need no support.

उदये दु वणप्फदिकम्मस्स य जीवा वणप्फदी होंति ।
पत्तेयं सामण्णं पदिट्ठिदिरोत्ति पत्तेयं ॥ १८५ ॥
उदये तु वनस्पतिकर्मणश्च जीवा वनस्पतयो भवन्ति ।
प्रत्येकं सामान्यं प्रतिष्ठितेतरे इति प्रत्येकम् ॥ १८५ ॥

185. By the operation of the vegetable body-making Karma, souls become vegetable-bodied. (They are individual) (Pratyeka) (*i. e.* one body one soul) or common (Sámánya or Sádharaná *i. e.* one body many souls). Individuals (are) host (Pratisṭhita with common Sádhárana, parasites) or the other (*i.e.* non-host. Apratisṭhita without common (Sádharána) parasites.)

मूलग्गपोरबीजा कंदा तह खंधबीजवीजरुहा ।
सम्मुच्छिमा य भणिया पत्तेयाणंतकाया य ॥ १८६ ॥
मूलाग्रपर्वबीजाः कंदास्तथा स्कन्धबीजबीजरुहाः ।
संमूर्च्छिमाश्च भणिताः प्रत्येका अनन्तकायाश्च ॥ १८६ ॥

186. Vegetables which grow from a root (múla), from the shoot, (Agra), (of a plant), from a joint (parva), from a bulb, (Kanda), from trunk, (Skandha), from seed (Veeja) and vegetables which have no such seed as root etc. (sammúrchhima) have been declared (to be) individual with host bodies. (Pratishṭhita Pratyeka), or without them, (non-host Apratishṭhita).

Commentary.

1. Vegetables which grow from root are such as, ginger, turmeric.
2. Vegetables which grow from a shoot, such as a rose-plant,
3. Vegetables, etc., etc., etc., from joint are such as sugar-cane.
4. Vegetables, from bulb Kanda are such as potatoes.
5. Vegetables, from trunk are such as plaintain.
6. Vegetables, from seed are such as wheat, rice.
7. Of spontaneous growth are Sammúrchchhima such as grass.

गूढसिरसंधिपव्वं समभंगमहीरुयं च छिण्णरुहं ।
साहारणं सरीरं तव्विवरीयं च पत्तेयं ॥ १८७ ॥
गूढशिरासंधिपर्वं समभङ्गमहीरुकं च छिन्नरुहम् ।
साधारणं शरीरं तद्विपरीतं च प्रत्येकम् ॥ १८७ ॥

187. When the seed becomes transformed into a nucleus, the same soul (which left it before) or some other may be born there. These roots, etc. (*i.e.* the seeds)

are individual (non-host) in the first (Antar-muhúrta) of their birth).

Commentary.

Host-individual vegetables also in the beginning of their growth are non-host individual for an antar-muhúrta. Then they become host untile they are so developed that the sinews and nerves appear on them, when they again become non-host individual.

मूले कंदे छल्लीपवालसालदलकुसुमफलबीजे ।
समभंगे सदि णंता असमे सदि होंति पत्तेया ॥ १८८ ॥
मूले कंदे त्वक्प्रवालशालदलकुसुमफलबीजे ।
समभङ्गे सति अनन्ता असमे सति भवन्ति प्रत्येकाः ॥ १८८॥

188. The vegetables in which sinews, (shirá), links, (Sandhi, and joints, (Parva), are unexposed, or which break clean (Samabhanga), which have no threads inside (Ahiruka) and which can grow from pieces are host bodies, while those that are reverse of these are individual (non-host).

See (note to Gatha 73).

Commentary.

The term Sádhárana in the Gatha, refers to Sapratishṭhta Pratyeka, host individual, souled vegetables.

कंदस्स व मूलस्स व सालाखंधस्स वावि बहुलतरी ।
छल्ली साणंतजिया पत्तेयजिया तु तणुकदरी ॥ १८९ ॥
कन्दस्य वा मूलस्य वा शालास्कन्धस्य वापि बहुलतरी ।
त्वक् सा अनन्तजीवा प्रत्येकजीवा तु तनुकतरा ॥ १८९ ॥

189 Roots, bulbs, barks, tendrils, stems, leaves, flowers, fruits and seeds when clean breaking, (Samabhanga) are host (individual souled vegetables), when not clean breaking, (they) are (non-host) individual.

Commentary.

If a vegetable can be so broken that the two pieces at the broken parts leave no projecting threads or sinews it is called Samabhanga.

बीजे जोणीभूदे जीवो चंकमदि सो व अण्णो वा।
जेवि य मूलादीया ते पत्तेया पढमदाए॥ १९० ॥

बीजे योनीभूते जीवः चंक्रामति स वा अन्यो वा।
येपि च मूलादिकास्ते प्रत्येकाः प्रथमतायाम्॥ १९० ॥

190. If the bark of any bulb, root, stem, or trunk is very thick, it is host but if very thin it is individual (non-host).

साहारणोदयेण णिगोदसरीरा हवंति सामण्णा।
ते पुण दुविहा जीवा बादरसुहुमात्ति विण्णेया॥ १९१ ॥

साधारणोदयेन निगोदशरीरा भवन्ति सामान्याः।
ते पुनर्द्विविधा जीवा बादरसूक्ष्मा इति विज्ञेयाः॥ १९१ ॥

191. By the operation of the common, (sádhárana, body making karma), the Nigoda bodies become group souled. They should again be known to be of two kinds gross or fine.

Commentary.

Nigoda is thus explained in the Sanskrít Tika.

नि=नियतां, गां=भूमिं, क्षेत्रं, निवासमनन्तानन्त जीवानां ददातीति निगोदम्।

That which is always the abode of infinite souls is called 'Nigoda.'

साहारणमाहारो साहारणमाणपाणगहणं च।
साहारणजीवाणं साहारणलक्खणं भणियं॥ १९२ ॥

साधारणमाहारः साधारणमानापानग्रहणं च।
साधारणजीवानां साधारणलक्षणं भणितम्॥ १९२ ॥

192. The common differentia of these common (group) souls is said to be common food and common respiration.

जत्थेक्क मरइ जीवो तत्थ दु मरणं हवे अणंताणं।
वक्कमई जत्थ एक्को वक्कमणं तत्थणंताणं॥ १९३ ॥

यत्रैको म्रियते जीवस्तत्र तु मरणं भवेत् अनन्तानाम् ।
प्रक्रामति यत्रैकः प्रक्रमणं तत्रानन्तानाम् ॥ १९३ ॥

193. In that (common body) when one soul dies, there is the death of infinite souls (with it), (while) when one is born there is the birth of infinite souls there.

Commentary.

A Nigoda body continues to exist while every instant infinite souls in it die and new ones take birth. The maximum period for the existence of a Nigoda body is declared to be innumerable crore multiplied by crore Sagaras.

खंधा असंखलोगा अंडरआवासपुलविदेहावि ।
हेट्ठिल्लजोणिगाओ असंखलोगेण गुणिदकमा ॥ १९४ ॥
स्कन्धा असंख्यलोका अंडरावासपुलविदेहा अपि ।
अधस्तनयोनिका असंख्यलोकेन गुणितक्रमाः ॥ १९४ ॥

194. The bodies (of group souled vegetables, (Vádara Nígoda) are innumerable times the spatial units of the universe, (and each Skandha contains as many) Andaras; (each Andara contains as many) Ávásas; (each Ávása containsas many) Pulavis (and each) Pulavi (contains as many Nigoda) bodies, Deha. Each next-coming nucleus abode (Yonika) is innumerable universe times (Loka Pramáṉa) the preceding one in due order.

जंबूदीवं भरहो कोसलसागेदतग्घराइं वा ।
खंधंडरआवासा पुलविसरीराणि दिट्ठंता ॥ १९५ ॥
जम्बूद्वीपो भरतः कोशलसाकेततद्गृहाणि वा ।
स्कन्धाण्डरावासाः पुलविशरीराणि दृष्टान्ताः ॥ १९५ ॥

195. Jambu Dvípa, Bharata, Koshala, Sáketa, houses these are illustrations of Skanḍha, Ándara, Avása. Pulavi and Dehas.

Commentary.

A continent contains many countries, a country many provinces, a province many towns, and a town many houses. Similarly a Skandha contains many Ánḍaras, an Andara comprises many Avásas an Avása consists of many Pulavis, and a Pulavi of many Dehas.

एगणिगोदसरीरे जीवा दव्वप्पमाणदो दिट्ठा।
सिद्धेहिं अणंतगुणा सव्वेण वितीदकालेण ॥ १९६ ॥
एकनिगोदशरीरे जीवा द्रव्यप्रमाणतो दृष्टाः।
सिद्धैरनन्तगुणाः सर्वेण व्यतीतकालेन ॥ १९६ ॥

196. From the substance point of view (the number of souls, in one Nigoda body) seen (by the Omniscient) are infinite times the number of all liberated souls of and (the number of instants of) all past time.

अत्थि अणंता जीवा जेहि ण पत्तो तसाण परिणामो।
भावकलंकसुपउरा णिगोदवासं ण मुंचंति ॥ १९७ ॥
सन्ति अनन्ता जीवा यैर्न प्राप्तः त्रसानां परिणामः।
भावकलङ्कसुप्रचुरा निगोदवासं न मुञ्चन्ति ॥ १९७ ॥

197. There are infinite souls which have never (so far) attained the condition of mobiles. Being thickly beset with impure thought activities, they do not leave the residence in Nigoda.

Commentary.

Although there are such souls who on account of their immense impure thought-activity, would never leave their stay in Nigoda, still the general rule that 608 souls leave Nigoda in 6 months 8 instants and other 608 human souls attain liberation must be kept in mind.

विहि तिहि चदुहि पंचह सहिया जे इंदिएहि लोयम्हि।
ते तसकाया जीवा णेया वीरोबदेसेण ॥ १९८ ॥
द्वाभ्यां त्रिभिश्चतुर्भिः पञ्चभिः सहिता ये इन्द्रियैर्लोके।
ते त्रसकाया जीवा ज्ञेया वीरोपदेशेन ॥ १९८ ॥

198. Those souls, in the universe, who exist with two, three, four or five senses should be understood as mobile-bodied as discoursed by Víra (Lord Mahávíra).

उबबादमारणंतियपरिणदतसमुज्झिऊण सेसतसा।
तसणालिबाहिरह्मि य णत्थित्ति जिणेहिं णिद्दिट्ठं ॥ १९९ ॥

उपपादमारणान्तिकपरिणतत्रसमुज्झित्वा शेषत्रसाः ।
त्रसनालीबाह्ये च न संतीति जिनैर्निर्दिष्टम् ॥ १९९ ॥

199. Excepting the mobiles in the condition of birth, (Upapáda) death bed and (Omniscient over flow) all the other mobiles do not exist out of the mobile channel. It has been said by the Conquerors.

Commentary.

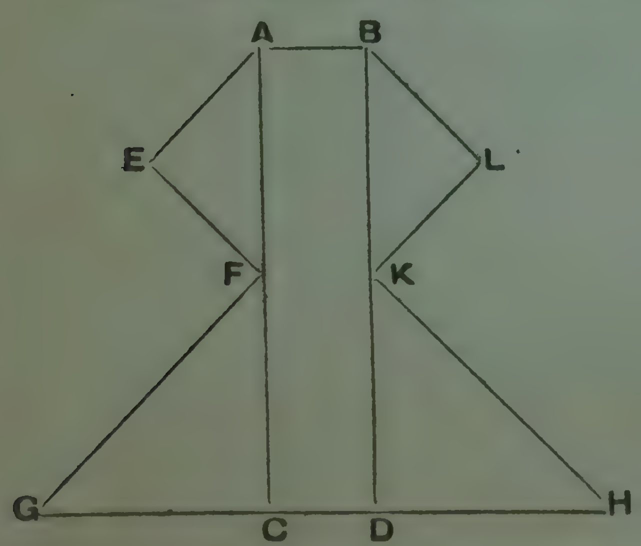
An immobile soul out of the mobile channel, transmigrating to be born as a mobile, is during the passage, beginning from the first turn towards the mobile channel by operation of the mobile (body) making Karma, a mobile out of the mobile channel. This is Uppáda, condition prior to birth.

Samudgháta is the emanation of soul spatial units from the body without wholly discarding it. Seven kinds of these soul emanations are recognised in Jain philosophy, (Dravya Sangraha S.B. J. Vol. I. p. 29, and Commentary to Gatha 543).

Máranántika-Samudgháta (Death-bed-emanation) is the emanation, in some cases, of the soul spatial units shortly before death to the place where it is next going to incarnate. These soul units after touching their destination contract back to their former size and thereafter the soul leaves the body. If any mobile soul in the mobile channel is to take its next birth as an immobile outside the channel, and if before its death it performs the death-bed emanation, it naturally goes outside the mobile channel being a mobile.

Kevala-Samudgháta (Omniscient overflow) is the emanation, when in some cases the soul of an omniscient being, (of course a mobile,) expands throughout the whole universe, and then contracts back. This is also a case in which a mobile soul goes outside the mobile channel.

Trasa Náḍi (mobile channel) is the channel in the middle of the universe. It is fourteen Rájus high, one Ráju long and one Ráju broad. Mobiles are as a rule born within it alone.



The cylindar A B C D, in sketch shows the mobile channel in the middle of the universe A E F G H K L B.

पुढवीआदिचउण्हं केवलिआहारदेवणिरयंगा ।
अपदिट्ठिदा णिगोदहिं पदिट्ठिदंगा हवे सेसा ॥ २०० ॥
पृथिव्यादिचतुर्णां केवल्याहारदेवनिरयाङ्गानि ।
अप्रतिष्ठितानि निगोदैः प्रतिष्ठिताङ्गा भवन्ति शेषाः ॥ २०० ॥

200. The bodies of earth quadrates (earth, water, fire, air), of an omniscient being, (of a saint) in Áháraka (assimilative) emanation and (those) of celestials and hellish beings, do not support Nigoda bodies (Host souls.) The rest are with host souled-bodies.

Commentary.

We learn from this Gatha that with the exception of the eight kinds of bodies specified above, all other bodies possess Nigoda-bodied souls.

मसुरंबुबिंदुसूईकलावधयसण्णिहो हवे देहो ।
पुढवीआदिचउण्हं तरुतसकाया अणेयविहा ॥ २०१ ॥
मसूराम्बुबिन्दुसूचीकलापध्वजसन्निभो भवेद्देहः ।
पृथिव्यादिचतुर्णां तरुत्रसकाया अनेकविधाः ॥ २०१ ॥

201. The bodily figures of the earth quadrates (*i. e.* earth, water, fire, and air) are, (respectively speaking), (circular) like Masúr grain, (round like) a drop of water, (cylindrical like) a bundle of needles, (and oblong like) a flag. The bodies of vegetables and mobile souls are of various sorts.

Commentary.

The size of the body of an earth, water, fire, and air soul is the innumerable part of a cubic finger. Therefore they are not visible as separate entities. We see them only in a mass. Take a glass of fresh water. Every drop of it is a mass of water-bodied souls which are obviously invisible to us. Under a microscope a drop of water is seen to possess many minute animal-culæ. These are not water-bodied souls. Water-bodied souls have water and that alone as the matter of their bodies. These animal-culæ are two or more sensed beings which live in water.

जह भारवहो पुरिसो वहइ भरं गेह्हिऊण कावलियं ।
एमेव वहइ जीवो कम्मभरं कायकावलियं ॥ २०२ ॥
यथा भारवहः पुरुषो वहति भारं गृहीत्वा कावटिकम् ।
एवमेव वहति जीवः कर्मभरं कायकावटिकम् ॥ २०२ ॥

202. As a burden carrying man carries the burden taking (it) up on his shoulder-pannier, similarly the soul carries the burden of Karmas in the pannier of (his) body.

Commentary.

Kávatika (pannier) is a contrivance for carrying load. The load is equally divided and suspended at the two ends of a long pole carried on the shoulder.

जह कंचणमग्गिगयं मुंचइ किट्टेण कालियाए य ।
तह कायबंधमुक्का अकाइया झाणजोगेण ॥ २०३ ॥
यथा काञ्चनमग्निगतं मुच्यते किट्टेन कालिकया च ।
तथा कायबन्धमुक्ता अकायिका ध्यानयोगेन ॥ २०३ ॥

203. As gold passed through fire is freed from dirt and impurity, so (the embodied souls) by means of concentration (on the self being freed from the body and bondage of Karma (become) bodyless (Akáyika Asharíra Siddha or liberated).

आउड्ढरासिवारं लोगे अण्णोण्णसंगुणे तेऊ ।
भूजलवाऊ अहिया पडिभागोऽसंखलोगो दु ॥ २०४ ॥
सार्धत्रयराशिवारं लोके अन्योन्यसंगुणे तेजः ।
भूजलवायवः अधिकाः प्रतिभागोऽसंख्यलोकस्तु ॥ २०४ ॥

204. The spatial units of the universe being treated $3\frac{1}{2}$ times by 3 fold dispositions in the Shaláká method (is the number of) fire (bodied souls), and taking the innumerable units of universe as the common divisor (Pratibhága), (we get) the number of earth, water and air bodied souls by adding (the quotient as in Gatha 178-9).

Commentary.

Let there be three numbers and call them, 'Shaláká Ráshi', 'Viralana Ráshi' and 'Deya Ráshi.'

1. Multiply 'Deyaráshi' by itself as many times as the Viralana and resulting number should again be multiplied by itself as many times as its number is ; such kind of multiplications should be done as many times as the number of the Shaláká Ráshi. The result will give us the 1st step.

2. Take again Shaláká, Viralana, Deya, each equal to the number as found in the 1st step. The multiplication process should be repeated as in the previous step as many times as the number of the new Shaláká. This is the 2nd step.

3. The resulting number should be again dealt with as in the previous case. This would be the 3rd step.

4. This resulting number should again be similarly dealt with as many times as there are numbers in the present fourth shaláká minus the total number of the shaláká in the previous three steps.

Here in the first step, the number of innumerable spatial units of the universe should be taken to be Viralana, Deya, shaláká. The above process will give us the number of fire-bodied souls.

For finding out the number of earth-bodied souls, the number of fire-bodied souls should be divided by innumerable times the universal spatial units, and the quotient added to the number of fire-bodied souls.

For finding out the number of water-bodied souls we should add to the number of earth bodied souls, the quotient obtained by dividing the number of earth bodied by the innumerable universal spatial units. In the same manner the number of air-bodied souls should be ascertained.

अपदिट्ठिदपत्तेया असंखलोगप्पमाणया हौंति ।
तत्तो पदिट्ठिदा पुण असंखलोगेण संगुणिदा ॥ २०५ ॥

अप्रतिष्ठितप्रत्येका असंख्यलोकप्रमाणका भवन्ति ।
ततः प्रतिष्ठिताः पुनः असंख्यलोकेन संगुणिताः ॥ २०५ ॥

205. The number of non-host individual vegetables (Apratisṭhita Pratyeka) is innumerable times the spatial units of the universe. And the number of host individual vegetables (Sapratishṭhita Pratyeka) is the innumerable times the spatial units of universe multiplied by that (*i. e.* the number of non-host individual vegetables.)

तसरासिपुढविआदी चउक्कपत्तेयहीणसंसारी ।
साहारणजीवाणं परिमाणं होदि जिणदिट्ठं ॥ २०६ ॥
त्रसराशिपृथिव्यादिचतुष्कप्रत्येकहीनसंसारी ।
साधारणजीवानां परिमाणं भवति जिनदिष्टम् ॥ २०६ ॥

206. (All) mundane souls minus the mobile group, 4 earth etc. (earth, water, fire, and air bodied souls), and the individual (Pratyeka-vegetables) is the number of common souls (*i. e.* Sádhárana or Nigoda vegetables). The Conqueror has said (so).

सगसगअसंखभागो बादरकायाण होदि परिमाणं ।
सेसा सुहुमपमाणं पडिभागो पुव्वणिद्दिट्ठो ॥ २०७ ॥
स्वकस्वकासंख्यभागो बादरकायानां भवति परिमाणम् ।
शेषाः सूक्ष्मप्रमाणं प्रतिभागः पूर्वनिर्दिष्टः ॥ २०७ ॥

207. The innumerable part of their respective groups is the number of gross-bodied souls (in the groups of earth, water, fire, air and Nigoda bodied souls.)

The remainder (in each group, is) the number of fine bodied souls (in that group.) The common divisor (Pratibhága) is as said above (*i. e.* innumerable times the spatial units of universe).

सुहुमेसु संखभागं संखाभागा अपुण्णगा इदरा ।
जस्सि अपुण्णद्धादो पुण्णद्धा संखगुणिदकमा ॥ २०८ ॥
सूक्ष्मेषु संख्यभागः संख्याभागा अपूर्णका इतरे ।
यस्मादपूर्णाद्धातः पूर्णाद्धा संख्यगुणितक्रमाः ॥ २०८ ॥

208. (The total number of) fine souls divided by numerable (gives the number of) undevelopables, and the numerable (remaining) parts (is the number of the developables. Because the time (average age) of the developables is the numerable times of that of the non-developables.

Commentary.

The reason for the number of the developable beings many times greater than that of the non-developables is that the life period of the former is much greater than that of the latter. The non-developables do not exist in that condition longer than an Antara-muhúrta, and hence it is that their number is much less than that of developables.

The maximum life period of the different classes of developables are :—

Soft earth bodied	...	...	12 thousand years.
Hard ,, ,,	...	...	22 ,, ,,
Water ,,	...	...	7 ,, ,,
Fire ,,	...	...	3 days.
Air ,,	...	...	3 thousand years.
Vegetables ,,	...	...	10 ,, ,,
2 sensed beings	...	...	12 years.
3 sensed beings	...	...	49 days.
4 sensed beings	...	...	6 months.
5 sensed human and subhuman		...	3 palyas.
Hellish and celestials	...	...	33 ságaras.

पल्लासंखेज्जवहिदपदरंगुलभाजिदे जगप्पदरे ।
जलभूणिपबादरया पुण्णा आवलिअसंखभजिदकमा ॥ २०९ ॥
पल्यासंख्यातावहितप्रतराङ्गुलभाजिते जगत्प्रतरे ।
जलभूनिपबादरकाः पूर्णा आवल्यसंख्यभाजितक्रमाः ॥ २०९ ॥

209. The basic area of the universe (Jagat Pratara= 49 Sq. Rájus), divided by (the quotient of) square big finger (Pratarángula), divided by an innumerable part of a Palya (is the number of) developable gross water (bodied souls.) This successively divided by an innumerable part of an Ávalí (is the number of developable gross) earth-(bodied souls); (this divided by an innumerable part of an Ávalí is the number of, developable gross) host individuals. (This divided by an innumerable part of an Ávalí is the number of developable gross) non-host individuals (Apratishṭhita Pratyeka).

विंदावलिलोगाणमसंखं संखं च तेउवाऊणं।
पज्जत्ताण पमाणं तेहिं विहीणा अपज्जत्ता ॥ २१० ॥

वृन्दावलिलोकानामसंख्यं संख्यं च तेजोवायूनाम्।
पर्याप्तानां प्रमाणं तैर्विहीना अपर्याप्ताः ॥ २१० ॥

210. One innumerable (part of the cube of the instants of an) (Ávalí is the) number of developable fire (souls) (and one) numerable) (part of the spatial units of) universe (is the number of developable) air (souls). (Their totals) minus this (is the number of their undevelopables.)

Commentary.

This applies only to gross souls.

साहारणबादरेसु असंखं भागं असंखगा भागा।
पुण्णाणमपुण्णाणं परिमाणं होदि अणुकमसो ॥ २११ ॥

साधारणबादरेषु असंख्यं भागमसंख्यका भागाः।
पूर्णानामपूर्णानां परिमाणं भवत्यनुक्रमशः ॥ २११ ॥

211. Of the innumerable parts of gross common (sádhárana) souls one part and the many innumerable parts are the number of developables and undevelopables respectively.

आवलिअसंखसंखेणवहिदपदरंगुलेण हिदपदरं।
कमसो तसतप्पुण्णा पुण्णूणतसा अपुण्णा हु ॥ २१२ ॥

आवल्यसंख्यसंख्येनावहितप्रतराङ्गुलेन हितप्रतरम्।
क्रमशस्त्रसतत्पूर्णाः पूर्णोनत्रसा अपूर्णा हि ॥ २१२ ॥

212. The universal line square (Jagat Pratara) divided by the (quotients of) a finger square divided by the innumerable and numerable parts of a wink (Ávalí) (respectively), gives us the number of all mobiles and their developable respectively. The mobiles minus their developables are their non-developables.

आवलिअसंखभागेणवहिदपल्लूणसायरद्धछिदा।
बादरतेपणिभूजलवादाणं चरिम सायरं पुण्णं॥ २१३॥
आवल्यसंख्यभागेनावहितपल्योनसागरार्धच्छेदाः।
बादरतेपनिभूजलवातानां चरमः सागरः पूर्णः॥ २१३॥

213. (The quotient of) the Palya divided by innumerable parts of an Ávalí subtracted (once, twice, thrice, 4th and 5th times from a Sagara is the number of Ardhachhedas (successive divisions by 2) respectively of gross fire, non-host individuals, host individuals, earth, and water (souls) and (the number of) Ardhachhedas of gross air (souls) (is) the last, *i.e.* full Ságar.

Commentary.

'Ardhachhedas - the number of times that a given number can be halved as the Ardhachheda of 4 is 2, of 8 is 3, of 16 is 4, of 32 is 5, and 64 is 6 etc.

For Ságara see Gem Dictionary Appendix D.

Let $\frac{\text{Ávalí}}{\text{Asankhyáta}} = x$; Ságar; $= s$. Palya$=P$

Then number of halvings of gross-fire-bodied souls $= s - \frac{P}{X}$ (A)

Non-group mono-souled ... $= s - \frac{P}{X^2}$ (B)

Group ... ... $= s - \frac{P}{X^3}$ (C)

Earth bodied ... ... $= s - \frac{P}{X^4}$ (D)

Water ,, ... $= s - \frac{P}{X^5}$ (E)

Air $= s$ (F)

तेवि विसेसेणहिया पल्लासंखेज्जभागमेत्तेण।
तम्हा ते रासीओ असंखलोगेण गुणिदकमा॥ २१४॥
तेपि विशेषेणाधिकाः पल्यासंख्यातभागमात्रेण।
तस्मात्ते राशयोऽसंख्यलोकेन गुणितक्रमाः॥ २१४॥

214. Even those (*i, e.*) the number of the above six Ardhachhedas (beginning from the fire-bodied beings)

(are), (as among themselves) successively greater by an innumerable part of a Palya.

Thus, those numbers (of the souls of the above six kinds are) greater than the next preceding ones by innumerable fold spatial units of the universe (*i.e.* the number of non-host-individual souled beings is the number of gross fire-bodied beings multiplied by innumerable times the innumerable, spatial units of the universe.)

Commentary.

$$B-A=S-\frac{P}{X^2}-\left(S-\frac{P}{X}\right)=\frac{P}{X}-\frac{P}{X^2}=P.\frac{X^2-X}{X^3}=P.\frac{X\ \ 1}{X} \quad (I)$$

$$C-B=\frac{P}{X^2}-\frac{P}{X^3}=P.\frac{X-1}{X^3} \quad (II)$$

$$D-C=\frac{P}{X^3}-\frac{P}{X^4}=P.\frac{X-1}{X} \quad (III)$$

$$E-D=\frac{P}{X^4}-\frac{P}{X^5}=P.\frac{X-1}{X^5} \quad (IV)$$

$$F-E=\frac{P}{X^5} \quad (V)$$

To find the actual numbers.

For the Number of second class, *i.e.* non-host-individual souled beings, take the figure 2, multiply it $\left(P\frac{X-1}{X^2}\right)$ times by itself, thus we get $2\left(P\frac{X\ \ 1}{X^2}\right)$. Multiply this by the number of gross fire-bodied souls. Thus we get the dumber of non-host-individual -souled beings. And so on for the others.

दिण्णच्छेदेणवहिदइट्ठच्छेदेहिं पयदविरलणं भजिदे ।
लद्धमिदइट्ठरासीण्णोण्णहदीए होदि पयदधणं ॥ २१५ ॥
देयच्छेदेनावहितेष्टच्छेदैः प्रकृतविरलनं भाजिते ।
लब्धमितेष्टराश्यन्योन्यहत्या भवति प्रकृतधनम् ॥ २१५ ॥

215. Divide the Halvings of result of data, by the Halvings of the given figure in data. This will give the index number of the data. Divide the index of the 'desired' by the index of the data, write the result of the data as many times as there are units in the last quotient, and multiply them all into each other. This is the desired result.

Commentary.

The problem is like this:—

If 16 twos multiplied by each other become 65536, what will 64 twos become by being multiplied by each other.

Here there are two sets of three figures. The first set is called the standard or 'Pramáṉa Ráshi.' In this all the three figures are known. Thus, in the above problem "two" is the Deya Ráshi or the given basis, 16 is the Viralana or index number and 65536 is the 'Phala' or result.

The second set of the desired or Ichchhá Ráshi also consists of the same three number of which the 'Deya' is the same as in the standard or Pramáṉa Ráshi, and the Viralana or index is given, but the third figure, that is, the Phala or result is unknown and required to be obtained. Thus in the above problem, in the desired Ráshi the Deya is 2, index is 64 and the result unknown and to be obtained.

The formula, according to the gatha is as below :—

2^{16} = Pannaṭṭhi = 16 twos multiplied = 65536

2^{64} = Ekaṭṭhi = 64 ,, = what

In Pramáṉa Ráshi two = देय राशि	In इच्छा राशि two = देय राशि
16 = विरलन ,,	64 = विरलन ,,
65536 = फल ,,	what = फल ,,

$$\frac{\text{Halvings of फल in प्रमाण राशि}}{\text{,, \quad ,, देय \quad ,, \quad ,,}} = \text{विरलन in प्रमाण राशि}$$

$$(\text{फल in प्रमाण राशि})^{\left\{\frac{(\text{विरलन in इच्छा})}{(\text{,, \quad ,, प्रमाण})}\right\}} = \text{फल in इच्छा राशि}$$

To apply the formula to the problem.

$65536^{\frac{64}{16}} = 65536^4$

$= 65536 \times 65536 \times 65536 \times 65536 = 18446744073709551616$; called Ekaṭṭhi.

Thus it would be seen that the result to be obtained =(Phala of Pramáṉa Ráshi) raised to the power of the quotient obtained by dividing Ichchhá-Viralana by Pramáṉa Viralana.

Problem No. 2 (From the printed edition Tika p. 471-472.)

To find out the number of gross-fire-bodied beings by the above formula.

The problem is posited like this.

2 raised to the power of the number of Halvings of the spatial units of the universe gives us the number of spatial units of the uni-

verse, what will be the result in the terms of the spatial units of the universe, if 2 is raised to the power of the number of Halvings of the number of gross fire bodied beings.

The answer is clear. It is the number of the spatial units of the universe raised to the power of the quotient obtained by dividing the Halvings of the number of gross-bodied souls, by the Halvings of the number of spatial units of the universe.

Thus, the number of gross-fire-bodied souls is equal to innumerable into innumerable spatial units of the universe.

Similarly the number of other kinds can be obtained.

CHAPTER IX.

Vibration Quest (Yoga márgáṉá.)

पुग्गलविवाइदेहोदयेण मणवयणकायजुत्तस्स ।
जीवस्स जा हु सत्ती कम्मागमकारणं जोगो ॥ २१६ ॥
पुद्गलविपाकिदेहोदयेन मनोवचनकाययुक्तस्य ।
जीवस्य या हि शक्तिः कर्मागमकारणं योगः ॥ २१६ ॥

216. By the operation of the matter-maturing body (sub-class of the body making Karma) in the soul with mind, speech or body, that very capacity which is the cause of in-coming of the Karmas is vibration-(Yoga or vibratory activity of the soul).

Commentary.

Vibration (Jaga) is two kinds :—

(1) Subjective vibratiqn (Bháya Yoga) *i. e.*, by capacity itself by which the matter of mind, speech or body is set in vibration.

(2) Objective vibration (Dravya yoga) *i. e.*, the actual vibrating of the spatial units (Pradesha) of soul.

Karma here means molecules of Karmic matter; also molecules of no-Karmic matter *i. e.* the molecules (vargaṉá) of mind, speech, and Áháraka and Electric (Taijasa) matter.

मणवयणाण पउत्ती सच्चासच्चुभयअणुभयत्थेसु ।
तण्णामं होदि तदा तेहि दु जोगा हु तज्जोगा ॥ २१७ ॥
मनोवचनयोः प्रवृत्तयः सत्यासत्योभयानुभयार्थेषु ।
तन्नाम भवति तदा तैस्तु योगात् हि तद्योगाः ॥ २१७ ॥

217. The tendencies of mind and speech are towards matter (which may be) truth, false, both or neither. These vibrations then take their names according to the matter (resulting) from them.

Commentary.

Speech and mind vibrations may thus be analysed as below:—

MIND VIBRATIONS.

1. True mind vibration (Satya-mano-yoga).
2. False mind vibration (Asatya mano-yoga).
3. Mixed namely both true and false mind vibration (Ubhaya manoyoga.)
4. Neutral *i. e.* Neither true nor false mind Vibration (Anubhaya manoyoga).

SPEECH VIBRATIONS.

1. True speech vibration (Satya vachan yoga.)
2. False ,, ,, (Asatya ,, ,,)
3. Mixed ,, ,, (Ubhaya ,, ,,)
4. Neutral ,, ,, (Anubhaya,, ,,)

सब्भावमणो सच्चो जो जोगो तेण सच्चमणजोगो ।

तव्विवरीओ मोसो जाणुभयं सच्चमोसोत्ति ॥ २१८ ॥

सद्भावमनः सत्यं यो योगस्तेन सत्यमनोयोगः ।

तद्विपरीतो मृषा जानीहि उभयं सत्यमृषेति ॥ २१८ ॥

218. The true vibration of mind towards right subjects in true-mind vibration. The reverse of it is false (mind vibration). Know that to be mixed which is a combination of True and False.

ण य सच्चमोसजुत्तो जो दु मणो सो असच्चमोसमणो ।

जो जोगो तेण हवे असच्चमोसो दु मणजोगो ॥ २१९ ॥

न च सत्यमृषायुक्तं यत्तु मनः तदसत्यमृषामनः ।

यो योगस्तेन भवेदसत्यमृषा तु मनोयोगः ॥ २१९ ॥

219. Mind inclined towards what is neither true nor false, is (neutral) mind. The vibration caused thereby is neither-true-nor-false (neutral) mind vibration.

दसविहसच्चे वयणे जो जोगो सो दु सच्चवचिजोगो ।

तव्विवरीओ मोसो जाणुभयं सच्चमोसोत्ति ॥ २२० ॥

दशविधसत्ये वचने यो योगः स तु सत्यवचोयोगः ।
तद्विपरीते मृषा जानीहि उभयं सत्यमृषेति ॥ २२० ॥

220. The vibration connected with the ten kinds of truth, is the true speech vibration. The reverse of it is false (speech vibration), and know truth and falsehood (mixed) to be mixed (speech vibration).

जो णेव सच्चमोसो सो जाण असच्चमोसवचिजोगो ।
अमणाणं जा भासा सण्णीणामंतणीआदी ॥ २२१ ॥
यो नैव सत्यमृषा स जानीहि असत्यमृषावचोयोगः ।
अमनसां या भाषा संज्ञिनामामन्त्रण्यादिः ॥ २२१ ॥

221. The speech that is neither-true-nor-false, know it to be neither-true-nor-false (a neutral) speech vibration Speech of irrational beings (from two sensed to five sensed), and the invocative and other sorts of speech of rational beings, (are instances of this kind of speech).

जणवदसम्मदिठवणाणामे रूवे पडुच्चववहारे ।
संभावणे य भावे उवमाए दसविहं सच्चं ॥ २२२ ॥
जनपदसम्मतिस्थापनानाम्नि रूपे प्रतीत्यव्यवहारयोः ।
संभावनायां च भावे उपमायां दशविधं सत्यम् ॥ २२२ ॥

222. Truth is of ten kinds 1. Popular (Janapada), 2. Idiomatic (accepted by consent Sammati), 3. Representative (Sthápana), 4. Nominal (Námni), 5. Figurative (Rúpa), 6. Relative (Pratítya), 7. Practical (Vyavahára), 8. Possible (Sambhávaná), 9. Scriptural (Bháva), 10. Illustrative (Upamá).

भत्तं देवी चंदप्पहपडिमा तह य होदि जिणदत्तो ।
सेदो दिग्घो रज्झदि कूरोत्ति य जं हवे वयणं ॥ २२३ ॥
भक्तं देवी चन्द्रप्रभप्रतिमा तथा च भवति जिनदत्तः ।
श्वेतो दीर्घो रध्यते क्रूरमिति च यद्भवेद्वचनम् ॥ २२३ ॥

सक्को जंबूदीवं पल्लट्टदि पाववज्जवयणं च ।
पल्लोवमं च कमसो जणवदसच्चादिदिट्ठंता ॥ २२४ ॥
शक्रो जम्बूद्वीपं परिवर्तयति पापवर्जवचनं च ।
पल्योपमं च क्रमशो जनपदसत्यादिदृष्टान्ताः ॥ २२४ ॥

223-224. (The word) Bhattam, cooked rice, Deví, Image of Chandra-Prabhu, Jinadatta, white, long, Kúra (rice) is being cooked, expressions like these as also like, 'Indra can over turn Jambúdvípa, injunctions against sinful acts and 'Palyopama' equal to Palya are respectively illustrations of popular and other truths.

Commentary.

Examples of the ten truths are given below : -

1. Bhatta, Bháta in Bengal, Vantaka or (Mukudu) in Andhra, Kulu in Karnataka, and Choru in Dravida all singnify cooked rice. This is popular truth.

2. A woman who is not the Prime queen may by general consent be called a Deví which in fact she is not. This is accepted truth.

3. The statue of Chandra-Prabha Tírthamkara represents Him, and is therefore called Chandra-Prabha. This is representative truth.

4. A man may be named Jína-Datta though he is not actually the gift of Jina as the name signifies. This is nominal truth.

5. 'This man is White.' The man has various hues in various parts, eyes, hair, etc., and is not at all white. Yet he may truly be called white. This is an example of figurative truth.

6. 'It is long.' This is true comparatively and not absolutely speaking. The thing is longer than one and shorter than another. This is an example of relative truth.

7. A man may say that he is "cooking rice" even when the rice is not being actually and is only ready for being cooked. This is an example of practical truth.

8. 'Indra can over turn Jambú-dvípa.' Indra may never do like this but he possesses the power to do it and it is a possibility and hence possible truth.

9. Injunction against commissions of sins as laid down in scriptures is scriptural truth. *e. g.*, right belief, right knowledge, and right conduct lead to Liberation.

10. The calculation Palya and Ságar is an example of illustrative truth.

Note.—That these ten parts of view have reference only to occassions where language may be ambiguous or capable of abuse or misrepresentation. Naturally the Syadvada philosophy must make a clear statement on such points; for example the word palanga means bed in Hindi, but it means a tiger in Persian; or pain in French, means bread, but in English it means trouble or suffering. If a French man asks an English man to give him "Pain" the pious son of Albion will certainly refuse to grant the request.

आमंतणि आणवणी याचणियापुच्छणी य पण्णवणी ।
पच्चक्खाणी संसयवयणी इच्छाणुलोमा य ॥ २२५ ॥

आमन्त्रणी आज्ञापनी याचनी आपृच्छनी च प्रज्ञापनी ।
प्रत्याख्यानी संशयवचनी इच्छानुलोम्नी च ॥ २२५ ॥

णवमी अणक्खरगदा असच्चमोसा हवंति भासाओ ।
सोदाराणं जम्हा वत्तावत्तंससंजणया ॥ २२६ ॥

नवमी अनक्षरगता असत्यमृषा भवन्ति भाषाः ।
श्रोतॄणां यस्माद् व्यक्ताव्यक्तांशसंज्ञापिकाः ॥ २२६ ॥

225-226. 1. Invocative (Ámantraní), 2. Dictatory, (Ájnápaní), 3. Requestive, (Yáchaní), 4. Interrogatory (Áprichchhaní), 5. Informatory (Prajnápaní), 6. Renunciative (Pratyákhyání) 7. Doubtful (Samshaya Vachaní) and 8. submissive (Ichchhanulomni), and the ninth unlettered (Anaksharagata) are phrases neither-true-nor-false (*i. e.*, neutral); because they are part expressed and part unexpressed to the hearers (in their hearing).

Commentary.

The above nine kinds of speech are neither-true-nor-false, nor both mixed, in their significance. They may be illustrated as follows :—

1. Come Rama.
2. Do this.
3. Give me this.
4. What is this.
5. This is my master's message.
6. I relinquish this.

7. Is this a string or serpent.
8. I wish to be such.
9. Sound which can't be reduced to letters.

Sounds altered by souls 2 sensed to irrational 5-sensed are letterless. So is the speech of an omniscient vibrating souls. It proceeds without volition from the Saint, but is understood by the audience as true, and authoritative.

मणवयणाणं मूलणिमित्तं खलु पुण्णदेहउदओ दु।
मोसुभयाणं मूलणिमित्तं खलु होदि आवरणं ॥ २२७ ॥
मनोवचनयोर्मूलनिमित्तं खलु पूर्णदेहोदयस्तु।
मृषोभययोर्मूलनिमित्तं खलु भवत्यावरणम् ॥ २२७ ॥

227. The root cause of (true and neutral) (mind and speech verily) is the operation of developable and body-making Karmas. And the root cause of false and mixed (mind and speech) is the obscuring (*i. e.*, knowledge obscuring Karma).

Commentary.

When one speaks or thinks of the truth, or what is neutral, neither true-nor-false, he exercise no special effort, and the speech or thought is the result of the operation of developable, and body-making Karmas.

But when one speaks or thinks what is false, or both true and false, it is intentional and is due to the operation of knowledge-obscuring Karma.

In all mind and speech vibrations the operation of developable and the body-making Karmas is invariably present. But in the above statement ; the predominant cause is referred to as the root-cause.

मणसहियाणं वयणं दिट्ठं तप्पुव्वमिदि सजोगम्हि।
उत्तो मणोवयारेणिंदियणाणेण हीणम्हि ॥ २२८ ॥
मनःसहितानां वचनं दृष्टं तत्पूर्वमिति सयोगे।
उक्तो मनउपचारेणेन्द्रियज्ञानेन हीने ॥ २२८ ॥

228. In the rational beings, speech is seen to be preceded by mind (activity). But as regards a vibrating omniscient soul, (who is) above sensitive knowledge mind has been attributed by assumption.

Commentary.

Really speaking thought activity is not a condition precedent to speech in the case of omniscient souls. Speech flows out of them merely through the operation of the Nama-karma.

अंगोवंगुदयादो दंव्वमणट्ठं जिणिंदचंदम्हि ।
मणवग्गणखंधाणं आगमणादो दु मणजोगो ॥ २२९ ॥
अङ्गोपाङ्गोदयात् द्रव्यमनोर्थं जिनेन्द्रचन्द्रे ।
मनोवर्गणास्कन्धानामागमनात् तु मनोयोगः ॥ २२९ ॥

229. In (the vibratory omniscient), supreme among Conquerors, (effulgent like) the moon, (there is the 8 petalled) material mind (organ) by the operation of the limb-and-minor-limb (angopánga) sub-class of body making Ḳarma; and mind vibration (is predicated of him) by the in-coming (into it) of molecules of mind matter (mano-vargaṉá).

पुरु महदुदारुरालं एयट्ठो संविजाण तम्हि भवं ।
ओरालियं तमुच्चइ ओरालियकायजोगो सो ॥ २३० ॥
पुरु महदुदारमुरालमेकार्थः संविजानीहि तस्मिन् भवम् ।
औरालिकं तदुच्यते औरालिककाययोगः सः ॥ २३० ॥

230. Know that the words Puru, Mahat, Udára, Urála all have the one sense (of grossness), and (a body) appertaining thereto is called Áudarika, Physical; and the vibration caused through this body is the Physical-body-vibration (Áudárika káya yoga).

Commentary.

The external bodies of human and sub-human beings only are physical (Audárika). Therefore they alone have the physical body vibrations.

ओरालिय उत्तत्थं विजाण मिस्सं तु अपरिपुण्णं तं ।
जो तेण संपजोगो ओरालियमिस्सजोगो सो ॥ २३१ ॥
औरालिकमुक्तार्थं विजानीहि मिश्रं तु अपरिपूर्णं तत् ।
यस्तेन संप्रयोग औरालिकमिश्रयोगः सः ॥ २३१ ॥

231. Know the aforesaid physical body (Áurálíka or Audáríka) when (it is) in combination (with the Karmic body) to be non-developable.

The vibration caused through such connection is physical mixed vibration, (Audárika mishra yoga).

Commentary.

This vibration-activity takes place only when the soul is still non-developable for an antar-muhúrta after its transmigratory passage (Vigrahagati). In developable condition this vibration is not possible; there will then be only the physical-body-vibration.

विविहगुणइड्ढिजुत्तं विक्किरियं वा हु होदि वेगुव्वं।
तिस्से भवं च णेयं वेगुव्वियकायजोगो सो ॥ २३२ ॥
विविधगुणर्द्धियुक्तं विक्रियं वा हि भवति विगूर्वम्।
तस्मिन् भवं च ज्ञेयं वैगूर्विककाययोगः स ॥ २३२ ॥

232. That which is (endowed) with various qualities and excellences is Vikriyá, or Vigúrva; and (a body) appertaining thereto should be known (to be fluid body, vaikriyíka Shárírа), and (the vibration) caused through (this body is) the fluid-body-vibration (Vaikriyika Káya Yoga).

Commentary.

This sort of body is found in celestials. Hellish beings also have got a kind of fluid body which is ugly and troublesome. It can also be transformed into many forms according to their desire. Hellish souls cannot make many bodies out of one, as is done by the celestials.

वादरतेऊवाऊपंचिंदियपुण्णगा विगुव्वंति।
ओरालियं सरीरं विगुव्वणप्पं हवे जेसिं ॥ २३३ ॥
बादरतेजोवायुपंचेन्द्रियपूर्णका विगूर्वन्ति।
औरालिकं शरीरं विगूर्वणात्मकं भवेत् येषाम् ॥ २३३ ॥

233. Gross fire (and) air (souls), and 5-sensed (rational developable (souls) can change the form of (bodies); therefore their physical body may be said to be (sometimes) transformable (like fluid).

Commentary.

This partial transformation, in size, is confined to the body itself. The soul does not go beyond the trainsformed body; therefore it is called Aprathak Vikriyá *i. e.* inseparable transformation; but the 5-sensed rational human and subhumans *i. e.* all the beings in Bhoga-bhumi, enjoyment-region, and the Chakravartís, Lords of Bharat Kshetra can also transform their bodies into more than one and such transformation is called Prathak, *i. e.* separable. In this the soul extends continously into all the bodies and remains in the original body also.

वेगुव्विय उत्तत्थं विजाण मिस्सं तु अपरिपुण्णं तं ।
जो तेण संपजोगो वेगुव्वियमिस्सजोगो सो ॥ २३४ ॥
वैगूर्विकमुक्तार्थं विजानीहि मिश्रं तु अपरिपूर्णं तत् ।
यस्तेन संप्रयोगे वैगूर्विकमिश्रयोग सः ॥ २३४ ॥

234. Know the aforesaid fluid body (Vaigúrvika or Vaikriyika) when mixed (with the Karmic body), to be non-developable. The vibration caused through its connection is Fluid-mixed-vibration (Vaikriyika mishra Yoga.)

Commentary.

This vibration takes place in the undevelopable condition of the celestial and hellish beings and lasts for one Antar-muhúrta.

आहारस्सुदयेण य पमत्तविरदस्स होदि आहारं ।
असंजमपरिहरणट्ठं संदेहविणासणट्ठं च ॥ २३५ ॥
आहारकस्योदयेन च प्रमत्तविरतस्य भवति आहारकम् ।
असंयमपरिहरणार्थं संदेहविनाशनार्थं च ॥ २३५ ॥

णियखेत्ते केवलिदुगविरहे णिक्कमणपहुदिकल्लाणे ।
परखेत्ते संवित्ते जिणजिणघरवंदणट्ठं च ॥ २३६ ॥
निजक्षेत्रे केवलिद्विकविरहे निःक्रमणप्रभृतिकल्याणे ।
परक्षेत्रे संवृत्ते जिनजिनगृहवंदनार्थं च ॥ २३६ ॥

235-236. Through the operation of Assimilative body-making karma the assimilative body is produced (in

the saint in the sixth stage) of imperfect vows, for the sake of removing non-control, and for the destruction of doubts, and also for paying obeisance to the Conquerors (Jina), when there is an absence of both the omniscients (and saints) possessing full scriptural knowledge in his places (where he can go); and also for holy celebrations, (Kalyáṇa), Renunciation and others happening in other regions (beyond his reach).

Commentary.

By means of the Áháraka body the saint flashes through space and obtains the sight or touches the feet of an Omniscient Lord or Saint with full scriptural knowledge, and it is enough to strengthen his self control and to remove his doubt.

उत्तमअंगम्हि हवे धादुविहीणं सुहं असंहणणं ।
सुहसंठाणं धवलं हत्थपमाणं पसत्थुदयं ॥ २३७ ॥
उत्तमाङ्गे भवेत् धातुविहीनं शुभकसंहननम् ।
शुभसंस्थानं धवलं हस्तप्रमाणं प्रशस्तोदयम् ॥ २३७ ॥

237. By the operation of the meritorious (sub-classes of the body-making Karma), (it) rises from the highest part of the body (*i. e.* skull of the Saint), free from physiological matter (blood etc). auspicious, without osseous structure, of perfect proportion, white, (and) one cubit (háth=24 angula) in length.

अव्वाघादी अंतोमुहुत्तकालट्ठिदी जहण्णिदरे ।
पज्जत्तीसंपुण्णो मरणंपि कदाचि संभवइ ॥ २३८ ॥
अव्याघाती अन्तर्मुहूर्त्तकालस्थिती जघन्येतरे ।
पर्याप्तिसंपूर्णायां मरणमपि कदाचित् संभवति ॥ २३८ ॥

238. (It is) unpreventible (by and unpreventing any other thing in its course by reason of its extreme fineness), its minimum and the other (*i.e.* maximum) duration in time is one antara-muhúrta, (and) on the completion of its capacity to develope, sometimes even death (of the saint) is possible.

आहरदि अणेण मुणी सुहुमे अत्थे सयस्स संदेहे ।
गत्ता केवलिपासं तम्हा आहारगो जोगो ॥ २३९ ॥
आहरत्यनेन मुनिः सूक्ष्मानर्थान स्वस्य संदेहे ।
गत्वा केवलिपार्श्वं तस्मादाहारको योगः ॥ २३९ ॥

239. Through this the saint having doubt in himself, going near an Omniscient (or a knower of all the scriptures) assimilates or comprehends (Áharati) fine matters (*i.e.* the points on which he was in doubt), therefore (this) vibration (is called) Áháraka (Assimilative vibration or Áháraka yoga).

आहारयमुत्तत्थं विजाण मिस्सं तु अपरिपुण्णं तं ।
जो तेण संपजोगो आहारयमिस्सजोगो सो ॥ २४० ॥
आहारकमुक्तार्थं विजानीहि मिश्रं तु अपरिपूर्णं तत् ।
यस्तेन संप्रयोग आहारकमिश्रयोगः सः ॥ २४० ॥

240. Know the above mentioned Áháraka (assimilative body) to be mixed (*i. e.* Áháraka with the physical body) till it is non-developable (aparyápta). The (Vibration) caused through it is assimilative-mixed-vibration (Áháraka Mishra Yoga).

कम्मेव य कम्मभवं कम्मइयं तेण जो दु संजोगो ।
कम्मइयकायजोगो इगिविगतिगसमयकालेसु ॥ २४१ ॥
कर्मैव च कर्मभावं कार्मणं तेन यस्तु संयोगः ।
कार्मणकाययोग एकद्विकत्रिकसमयकालेषु ॥ २४१ ॥

241. Kármana (body) is Karma (bondage of 8 kinds) itself, or that produced (by operation of Kármana body-making) Karma. Vibration caused by it is Karmic-body vibration. (Kármana Káya Yoga). It lasts for one, two, or three instants, (during transmigratory passage).

वेगुव्वियआहारयकिरिया ण समं पमत्तविरदम्हि ।
जोगोवि एक्ककाले एक्केव य होदि णियमेण ॥ २४२ ॥

वैगूर्विकाहारकक्रियानसमं प्रमत्तविरते ।
योगोऽपि एककाले एक एव च भवति नियमेन ॥ २४२ ॥

242. The activities of fluid and assimilative bodies (are) not simultaneous in (the saint in the stage of) imperfect vows, and also of necessity at one time there is only one kind of vibration (out of the 15 kinds) in any mundane being at any time.

Commentary.

The simultaneous manifestation of 2 kinds of yoga is some-times possible. For example, when a man is repeating a prayer with his tongue but his mind is thinking of something else, the thought is the manifestation of the mind vibration, and the repetition of the prayer that of the speech vibration. But this dual vibration is only seemingly so. At one instant there can only be one kind of vibration. The explanation would be easy to understand if we pause to try to comprehend the extremely short duration of an instant (samaya). There are innumerable instants in a wink, and what figure is meant by even the minimum innúmerable, will be evident from the Appendix to Jaina Gem Dictionary. Thus the possible change of the kind of vibration from instant to instant is quicker than lightning. In one flash of lightning there can be millions, trillions, quintillions, or even more changes of vibration from mind to speech and from speech to mind. So, even to a most self-analytical and self-absorbing man this transition from vibration to vibration would be almost impossible to perceive. Then there is another thing to consider. The vibration (yoga) is that power of the soul which at the operation of the body-making karma becomes the cause of the inflow of karmic and non-karmic matter in the soul's environments. This vibration once started can last for one maximum antara-muhúrta *i. e.* for 48 minutes minus one instant. Before this maximum or a smaller duration of one kind of vibration has expired, another kind of vibration may set in. This also gives rise to the phenomenon of an apparent duality of vibrations. Thus the vibration may be only mind vibration, and the speech activity, *i. e.* repeating the prayer may be due merely to the momentun (sanskára) of the preceding speech vibratíon, just as a potter's wheel continues to revolve for sometime even after he ceases to move it by his stick.

जेसिं ण संति जोगा सुहासुहा पुण्णपावसंजणया ।
ते होंति अजोगिजिणा अणोवमाणंतबलकलिया ॥ २४३ ॥

येषां न सन्ति योगाः शुभाशुभाः पुण्यपापसंजनकाः ।
ते भवन्ति अयोगिजिना अनुपमानन्तबलकलिताः ॥ २४३ ॥

243. Those in whom there are no merit or demerit, producing good or bad vibrations, are the non-vibratory Conquerors (Ayogi Jina) possessed of unparalleled and infinite power.

ओरालियवेगुव्वियआहारयतेजणामकम्मुदये ।
चउणोकम्मसरीरा कम्मेव य होदि कम्मइयं ॥ २४४ ॥
औरालिकवैगूर्विकाहारकतेजोनामकर्मोदये ।
चतुर्नोकर्मशरीराणि कर्मैव च भवति कार्मणम् ॥ २४४ ॥

244. The four bodies produced by the operation of the physical, fluid, assimilative and electric (Taijasa) body sub-classes of the body-making karma, are no-karma or quasi-karma, and the karmic (body produced by the operation of karmic body-sub-class of body-making karma) is the karma proper (*i. e.* the interwoven texture of the matter of the eight kinds of karmas.)

Commentary.

Whenever a body-karma operates to set in activity the vibration power of the soul, material molecules suitable to the then bodies of the soul are drawn in *i. e.* attracted to inflow into the soul. The least number of bodies that a soul has is two, karmic and electric bodies, in transmigratory passage. So that at every instant the soul is drawing in molecules both of karmic (kármaṉa vargaṉá) and quasi-karmic matter of the electric body (taijasa-vargaṉá) in transmigratory passage. When not in transmigratory passage the soul has in addition to the karmic and electric bodies the physical or fluid body also which is made of assimilative molecules (áháraka vargaṉá). If the soul has more than one sense, it has speech also, and takes in the vocal molecules (Bháshá vargaṉá) also. As a five sensed rational being, it assimilates mind molecules (mano-vargaṉá) also. So that an ordinary human being at every instant of time is drawing in these 5 vargaṉás.

परमाणूहिं अणंतहिं वग्गणसण्णा हु होदि एक्का हु ।
ताहि अणंतहिं णियमा समयपबद्धो हवे एक्को ॥ २४५ ॥

परमाणुभिरनन्तैर्वर्गणासंज्ञा हि भवत्येका हि ।
ताभिरनन्तैर्नियमात् समयप्रबद्धो भवेदेकः ॥ २४५ ॥

245. Vargaṉá is the name of a molecule of infinite atoms. And a unit of bondage (samaya prabaddha) is necessarily formed of such infinite (molecules).

Commentary.

The infinite mentioned in this gatha is at its maximum, an infinite part of the number of liberated souls, and at its minimum, infinite times the number of souls incapable of liberation (abhavya), which is a kind of middle infinite multiplied by infinite (madhyama Anant-ánant,)

Unit of bondage is the number of karmic or quasi-karmic molecules which the soul binds to itself in one instant, (see gatha 4 of Karma Kánda).

ताणं समयपबद्धा सेढिअसंखेज्जभागगुणिदकमा ।
णंतेण य तेजदुगा परं परं होदि सुहुमं खु ॥ २४६ ॥

तेषां समयप्रबद्धाः श्रेण्यसंख्यभागगुणितक्रमाः ।
अनन्तेन च तेजोद्विकाः परं परं भवति सूक्ष्मं खलु ॥ २४६ ॥

246. The units of bondage (Samaya Prabaddha) of these (*i. e.* fluid and assimilative bodies) are as many times (those of physical and fluid bodies,) respectively, as an innumerable part of the base of the universe (jagat shreṉí.) And those of the electric duet (Taijasa and karmic bodies,) are infinite (times of that of the assimilative, and electric bodies respectively.) And (each of the five bodies) certainly advances in fineness (*i. e.* is finer, than its predecessor.)

Commentary.

The physical is the grossest body. The fluid body has innumerable times the atoms of the physical body and it is finer than the physical. The assimilative body has innumerable times the atoms of and is finer than the fluid body. The electric body has infinite times the atoms of, and is finer than, the assimilative body. The karmic body has infinite times the atoms of, and is finer than, the electric body.

Take the physical and electric bodies of a man. The molecules of physical body (áháraka vargaṉá) are much grosser than the

molecules of electric matter (Taijas vargaṉá); for each of the former kind we have an infiníte number of the latter. Both the bodies are co-extensive. Therefore the matter of the electric body must be very much finer than that of the physical body. Perhaps it may be better understood by a comparison of the wave-lengths of heat and electricity. The electric waves are more numerous and shorter (that is, finer) than those of heat. So for the same length in space, we have many more and much finer wave-lengths for electricity than for heat.

ओगाहणाणि ताणं समयपवद्धाण वग्गणाणं च ।
अंगुलअसंखभागा उवरुवरिमसंखगुणहीणा ॥ २४७ ॥
अवगाहनानि तेषां समयप्रबद्धानां वर्गणानां च ।
अङ्गुलासंख्यभागा उपर्युपरि असंख्यगुणहीनानि ॥ २४७ ॥

247. The size of the units of bondage, and molecules of these (5 bodies) is an innumerable part of a (cubic) finger (Ghanángula). The later one is, successively innumerable part less (than the one immediately preceding).

Commentary.

This Gatha is not found in the Commentary of Kesava Varṉi, but is found in the Sanskrit Commentary of Abhaya Chandra Suri, and in the Hindi Commentary of Todara Malla. See Gatha 248 and note.

तस्समयबद्धवग्गणओगाहो सूइअंगुलासंख ।
भागहिदबिंदअंगुलमुवरुवरिं तेण भजिदकमा ॥ २४८ ॥
तत्समयबद्धवर्गणावगाहः सूच्यङ्गुलासंख्य ।
भागहितबृन्दाङ्गुलमुपर्युपरि तेन भजितक्रमाः ॥ २४८ ॥

248. The size of their units of bondage (Samaya Prabaddha) and of the (Vargaṉá) is a cubic finger (Ghanángula divided by an innumerable part of a linear finger. (Súchiangula.) And on and on, the division successively is to be (by the same, that is the, innumerable part of a linear finger).

Commentary.

Cubic finger divided by an innumerable part of a linear finger is the extent of the spatial units in a unit of bondage of physical

body. This divided by an innumerable part of a linear finger gives the size of the unit of bondage of a fluid body. The size of fluid body divided by an innumerable part of a linear finger gives the size of a unit of bondage of assimilative body, and similarly for the electric and the Karmic body.

The extent of the unit of bondage of the physical body divided by an innumerable part of a linear finger gives the extent of a molecule of the physical body. The size of a physical molecule divided by an innumerable part of a linear finger gives the extent of a molecule of the fluid body. And so on for the molecules of assimilative, electric, and Karmic bodies.

जीवादोणंतगुणा पडिपरमाणुम्हि विस्ससोवचया ।
जीवेण य समवेदा एक्केक्कं पडि समाणा हु ॥ २४९ ॥
जीवतोऽनन्तगुणा प्रतिपरमाणौ विस्रसोपचयाः ।
जीवेन च समवेता एकैकं प्रति समाना हि ॥ २४९ ॥

249. With every atom (Paramánu of Karmic and quasi-Karmic matter which binds the soul there are) naturally attendant (Visrasopa-chaya, atoms of the same kind; and their number is) infinite times the number of souls (liberated and mundane). (The naturally attendant atoms) co-exist with each atom (of Karmic and quasi-Karmic matter which binds) the soul.

(Each atom of Karmic and Quasi-Karmic matter) has an equal number of naturally attendant atoms.

उक्कस्सट्ठिदिचरिमे सगसगउक्कस्ससंचओ होदि ।
पणदेहाणं वरजोगादिससामग्गिसहियाणं ॥ २५० ॥
उत्कृष्टस्थितिचरमे स्वकस्वकोत्कृष्टसंचयो भवति ।
पञ्चदेहानां वरयोगादिस्वसामग्रीसहितानाम् ॥ २५० ॥

250. In the last instant of the maximum duration of the five bodies (there occurs) for each its maximum collection (of the binding atoms of Karmic and quasi-Karmic matter) in (the souls who are with the highest vibration) (Yoga), and other environments necessary to each.

Commentary.

The atoms of Karmic and quasi-Karmic matter flow into the soul at every instant, but only a few of them are shed at each instant, the others remain in bondage. Naturally at the moment of death the number of these unshed and inflowed atoms would be the maximum if the soul had the highest vibratory activity, etc.

आवासया हु भवअद्धाउस्सं जोगसंकिलेसो य ।
ओकट्टुक्कट्टणया छच्चेदे गुणिदकम्मंसे ॥ २५१ ॥
आवश्यकानि हि भवाद्धा आयुष्यं योगसंक्लेशौ च ।
अपकर्षणोत्कर्षणके षट् चैते गुणितकर्मांशे ॥ २५१ ॥

251. In (the soul) with the above maximum (accumalation of) atoms, these 6 are certainly necessary, (1) the time of condition of existence (Bhaváddhá), (2) age (Áyushya), (3) vibration (Yoga), (4) Passionate thought activity (Sanklesha), (5) decrease of duration, (Apakarshaṉa), (6) increase of duration (Utkarshaṉa).

पल्लतियं उवहीणं तेत्तीसंतोमुहुत्त उवहीणं ।
छावट्ठी कम्मट्ठिदि बंधुकस्सट्ठिदी ताणं ॥ २५२ ॥
पल्यत्रयमुदधीनां त्रयस्त्रिंशदन्तर्मुहूर्तं उदधीनाम् ।
षट्षष्टिः कर्मस्थितिर्बन्धोत्कृष्टस्थितिस्तेषाम् ॥ २५२ ॥

252. The maximum duration of the bondage of them (the five bodies is respectively) 3 Palyas, 33 Ságars, one antara-muhúrta, 66 Ságars, and the length of the duration of the particular Karmas, (in the Karmic Body).

अंतोमुहुत्तमेत्तं गुणहाणी होदि आदिमतिगाणं ।
पल्लासंखेज्जदिमं गुणहाणी तेजकम्माणं ॥ २५३ ॥
अन्तर्मुहूर्तमात्री गुणहानिर्भवति आदित्रिकानाम् ।
पल्यासंख्यातो गुणहानिस्तेजःकर्मणोः ॥ २५३ ॥

253. Of the first three bodies the Guṉaháni is only an antar-muhúrta. Gunaháni of the electric and Karmic bodies is an innumerable part of a Palya.

एक्कं समयपबद्धं बंधदि एक्कं उदेदि चरिमम्मि ।
गुणहाणीण दिवड्ढं समयपबद्धं हवे सत्तं ॥ २५४ ॥
एकं समयप्रबद्धं बध्नाति एकमुदेति चरमे ।
गुणहानीनां द्व्यर्धं समयप्रबद्धं भवेत् सत्त्वम् ॥ २५४ ॥

254. In each instant only one unit of bondage (Samaya Prabaddha) is bound and comes into operation. In the last (instant of the duration of any unit of bondage) (the number of) existing atoms (Satva) is one and a half times the number of Gu<u>n</u>ahá<u>n</u>is multiplied by that unit of bondage.

Commentary.

Gu<u>n</u>ahá<u>n</u>i here means Gu<u>n</u>ahá<u>n</u>i Áyáma. In the example in the note below it is evident that the number of molecules shed in the first 48 instants will respectively, be:—

(1) 512, 480, 448, 416, 384, 352, 320, 288.
(2) 256, 240, 224, 208, 192, 176, 160, 144.
(3) 128, 120, 112, 104, 96, 88, 80, 72.
(4) 64, 60, 56, 52, 48, 44, 40, 36.
(5) 32, 30, 28, 26, 24, 22, 20, 18.
(6) 16, 15, 14, 13, 12, 11, 10, 9.

From this it is easy to calculate that at the last instant the unshed molecules will be 71,304, and it is just a little less than $1\frac{1}{2}$ Gu<u>n</u>ahá<u>n</u>i Áyama times of the unit of bondage, *i. e.* $1\frac{1}{2} \times 8 \times 6300 = 75600$.

णवरि य दुसरीराणं गलिदवसेसाउमेत्तठिदिबंधो ।
गुणहाणीण दिवड्ढं संचयमुदयं च चरिमम्हि ॥ २५५ ॥
नवरि च द्विशरीरयोर्गलितावशेषायुर्मात्रस्थितिबन्धः ।
गुणहानीनां द्वयर्धं संचयमुदयं च चरमे ॥ २५५ ॥

255. But the duration of the unit of bondage (Samaya Prabaddha), (which is bound to the two bodies physical and fluid, is) the total length of one's age minus its length already exhausted. In the last (instant of life) the number of existing molecules is one and a half times of Gu<u>n</u>ahá<u>n</u>i and (all of them shed by) operation. (This is necessarily so as in vigraha Gati, the soul cannot have the physical, fluid, or assimilative bodies).

Commentary.

गुणहानि Gunáháni, (G) is the number of terms of a series the sum of which is the number of molecules of a unit of Bondage, (M.U.B.) and each term in which is half of the term immediately preceding it.

गुणहानि आयाम Gunaháni-á-yám, (G. A.) is the number of instants (Samayas) in one Gunaháni.

नाना गुणहानि náná gunaháni is the group of gunahánis in one Unit of Bondage.

अन्योन्या भ्यस्त राशि Anyonyá-bhyasta-ráshi = 2 raised to the power of the number of gunahánis in one Unit of Bondage.

$$\text{Thus gunaháni-áyáma} = \frac{\text{Duration of Bondage (S).}}{\text{number of gunahánis}}$$

E. G. if 48 samayas is the duration of Unit of Bondage, and 6 is the number of gunahánis, then gunaháni-áyáma $= \frac{48}{6} = 8$.

Here náná-gunaháni = the group of 6 gunahánis.

Anyonyá bhyastaráshi here $= 2^6 = 64$. This minus one, being the divisor of the number of a Unit of Bondage gives us the term of the series.

E. G. if a Unit of Bondage have 6300 molecules, then the last term is $\frac{6300}{64-1} = 100$.

Thus the series of 6 gunahánis here is.

$3200 + 1600 + 800 + 400 + 200 + 100 = 6300$.

In the example given above, the soul which binds in one instant 6300 molecules, of a duration of 48 samayas and of 6 gunahánis, will shed 3200 molecules in the 1st 8 samayas.

1600	,,	2nd
800	,,	3rd
400	,,	4th
200	,,	5th
100	,,	6th

निषेकहार Níshekahára (N = 2G. A.) is always double the number of gunaháni áyáma. Thus in the above example nishekahára is double of 8 = 16.

चय Chaya (C) is the regular arithmetic difference between any consecutive two of the terms of the series of a gunaháni. Chaya is the molecules of a gunaháni divided by

$$\frac{\text{nishekáhára} + \text{No. of gunaháni ayámá} + 1}{2} \times \text{gunaháni áyáma.}$$

$$= \frac{\text{molecules of a gunaháni} \times 2}{(\text{nishekahára} + \text{No. of gunaháni áyáma} + 1) \times \text{gunaháni áyáma.}}$$

$$= \frac{\text{molecules of a gunaháni} \times 2}{(2\,\text{gunaháni áyáma} + \text{No. of gunaháni áyáma} + 1) \times \text{gunaháni áyáma.}}$$

$$= \frac{\text{M. U. B.} \times 2}{\left(2\frac{S}{G} + \frac{S}{G} + 1\right) \times \frac{S}{G}}$$

The molecules shed in the 1st instant (F). in any guṇaháni = F = Chaya × Nishekahára.

$$= \frac{4M}{\frac{3S}{G}+1} = \frac{M}{\frac{3S}{4G}+\frac{1}{4}}$$

Where M is the number of molecules in a guṇaháni ; S is the total sámayás in स्थिति; and G is the number of guṇahánis.

$$= \frac{4M \times G}{3S+G}. \quad \text{Chaya} = \frac{\text{1st term}}{\text{2 guṇaháni áyáma}} \therefore = \frac{F}{2\frac{S}{G}}$$

Thus in the 4th 8 = samayas in the above example, 400 molecules are shed. We want to find out how many molecules are shed in the 1st samaya, and by how many molecules the shedding becomes less and less in each succeeding samaya.

To find out the molecules shed in the 1st samaya, *i. e.*, F, we apply the formula.

$$F = \frac{4M}{\frac{3S}{G}+1} = \frac{4 \times 400}{3 \cdot \frac{48}{6}+1} = \frac{4 \times 400}{24+1} = \frac{1600}{25} = 64.$$

To find out the chaya, (C) we employ the formula

$$C = \frac{F}{\frac{2S}{G}} = \frac{64}{\frac{2 \times 48}{6}} = \frac{64}{16} = 4.$$

Therefore the number of molecules shed in the 4th set of 8 samayas will be 64, 60, 56, 52, 48, 44, 40 and 36=400.

If in one instant, the soul binds 6300 molecules of a duration of 48 instants then they are shed as follows :

1st 8 instants	512, 480, 448, 416, 384, 352, 320, 288	=3200
2nd	256, 240, 224, 208, 192, 176, 160, 144	=1600
3rd	128, 120, 112, 104, 96, 88, 80, 72	800
4th	64, 60, 56, 52, 48, 44, 40, 36	= 400
5th	32, 30. 28, 26, 24, 22, 20, 18,	= 200
6th	16, 15, 14, 13, 12, 11, 10, 9	= 100
		6,300

ओरालियवरसंचं देवुत्तरकुरुवजादजीवस्स ।
तिरियमणुस्सस्स हवे चरिमदुचरिमे तिपल्लठिदिगस्स ॥ २५६

औरालिकवरसंचयं देवोत्तरकुरूपजातजीवस्य ।
तिर्यग्मनुष्यस्य भवेत् चरमद्विचरमे त्रिपल्यस्थितिकस्य ॥२५६॥

256. The maximum (number) of (molecules) of the physical body exist together, in the last, and last but one instant (of the life of) a human and sub-human soul born in Devakuru and Uttara Kuru, (the regions of the highest enjoyment, Uttama-Bhogabhumi; who are) with three Palya (maximum) duration (of life).

वेगुव्वियवरसंचं बावीससमुद्द आरणदुगम्मि ।

जम्हा वरजोगस्स य वारा अण्णत्थ णहि बहुगा ॥ २५७ ॥

वैगूर्विकवरसंचयं द्वाविंशतिसमुद्रमारणद्विके ।

यस्माद् वरयोगस्य च वारा अन्यत्र न हि बहुकाः ॥ २५७ ॥

257. The maximum (number) of the (molecules) of the fluid body exist together in (the heavenly beings) in the two, Árana, (Achyuta), (the 15th and 16th heavens in their highest parts, where the maximum age is) 22 Ságaras; because elsewhere, the highest vibration and (environments), (do) not (occur) so many times.

तेजासरीरजेट्ठं सत्तमचरिमम्हि बिदियवारस्स ।

कम्मस्स वि तत्थेव य णिरये बहुवारभमियस्स ॥ २५८ ॥

तैजसशरीरज्येष्ठं सप्तमचरमे द्वितीयवारस्य ।

कार्मणस्यापि तत्रैव च निरये बहुवारभ्रमितस्य ॥ २५८ ॥

258. The maximum (number of existing molecules) for the electric body is in the last instant (of the life of a hellish being) (born) a second time in the 7th (Hell); and for the Karmic body (it is in the last instant of the life of one who is born) in the same hell after wandering many times (in hells). (And for the assimilative body it is in the last instant of the antar-muhúrta of that body).

बादरपुण्णा तेऊ सगरासीए असंखभागमिदा ।

विक्किरियसत्तिजुत्ता पल्लासंखेज्जया वाऊ ॥ २५९ ॥

वादरपूर्णाः तैजसाः स्वकराशेरसंख्यभागमिताः ।
विक्रियाशक्तियुक्ताः पल्यासंख्याता वायवः ॥ २५९ ॥

259. The number of gross developable fire-(bodied-souls) with power of transformation (Vikriyá) is an innumerable part of its total; (and the number of such air-bodied souls is an innumerable part of a Palya.)

पल्लासंखेज्जाहयविंदंगुलगुणिदसेढिमेत्ता हु ।
वेगुव्वियपंचक्खा भोगभुमा पुह विगुव्वंति ॥ २६० ॥
पल्यासंख्याताहतबृन्दाङ्गुलगुणितश्रेणिमात्रा हि ।
वैगूर्विकपश्चाक्षा भोगभूमाः पृथक् विगूर्वन्ति ॥ २६० ॥

260. A cubic finger (Ghanan gula) multiplied by an innumerable part of a Palya, multiplied by the base (of the Universe, Jagata Shrení is) the number of five-sensed transformable (human and sub-human beings).

(But only) those in enjoyment-lands (Bhogabhúmi) (and the Chakravarties in the Karmabhumi) transform into separate (bodies) (*i. e.*, have separable transformation) (Prathak-vikríya).

देवेहिं सादिरेया तिजोगिणो तेहिं हीण तसपुण्णा ।
बियजोगिणो तदूणा संसारी एक्कजोगा हु ॥ २६१ ॥
देवैः सातिरेका त्रियोगिनः तैर्हीनाः त्रसपूर्णाः ।
द्वियोगिनः तदूना संसारिण एकयोगाहि ॥ २६१ ॥

261. (The number of the) celestial beings with others (*i. e.*, hellish, and developable, human, and rational sub-human beings) is the number of three (*i. e.*, mind, speech and body) vibration (souls). (The number of) mobile developables minus these (3 vibration souls) (is the number of) 2 vibration (souls) (*i. e*,. speech and body). (The number of) mundane souls minus that (*i. e.*, the total of 3 and 2 vibration-souls is) certainly (the number of) one (body) vibration (souls).

अंतोमुहुत्तमेता चउमणजोगा कमेण संखगुणा ।
तज्जोगो सामण्णं चउवचिजोगा तदो दु संखगुणा ॥ २६२ ॥
अन्तर्मुहूर्तमात्राः चतुर्मनोयोगाः क्रमेण संख्यगुणाः ।
तद्योगः सामान्यं चतुर्वचोयोगाः ततस्तु संख्यगुणाः ॥ २६२ ॥

262. The four mind-vibrations (true, false, both, and neither, Satya, Asatya, Ubhaya and Anubhaya last only) for one antar-muhúrta (each). (Each one is) successively numerable times (the preceding one). Their total (*i. e.*, of all four is) the same (*i. e.* an antar-muhúrta). And the four speech vibrations (are) successively numerable times of that (total of four).

Commentary.

Let 2 be the Sankhyáta in this Gatha and let t be the instants of true-mind-vibration. Then we get t, 2t, 4t, 8t, as time for the 4 mind-vibrations respectively. Their total is 15t. The times of the four speech-vibrations are 30t, 60t, 120t, and 240t respectively. All these periods individually, and all the 8 or any number of them, collectively, amount to an antar-muhúrta, which varies from 1 Ávalí and 1 Samaya, to 48 minutes minus one Samaya.

तज्जोगो सामण्णं काओ संखाहदो तिजोगमिदं ।
सव्वसमासविभजिदं सगसगगुणसंगुणे दु सगरासी ॥ २६३ ॥
तद्योगः सामान्यं कायः संख्याहतः त्रियोगिमितम् ।
सर्वसमासविभक्तं स्वकस्वकगुणसंगुणे तु स्वकराशिः ॥ २६३ ॥

263. Their total (*i. e.*, of all the four speech-vibrations is) the same (*i. e.*, one antar-muhúrta). The body (vibration is) numerable times (of this total). (The total number of) all the souls (having 1, 2, and 3 vibrations) divided by (the number of instants in the total duration of all) the 3 vibrations, multiplied by the instants in the duration of each is the number of souls in each respectively.

Commentary.

The time of body-vibration (Káya-Yoga) is numerable times (30t+60t+120t+240t), equal to numerable times 450t which is equal to 900t. The grand total of all three vibrations is 15t + 450t + 900t which is equal to 1365t.

Let the total number of souls for all three vibrations be equal to 21840. According to the above Gatha, t, the number of souls with true-mind-vibrations is 21840 ÷ 1365 = 16.

And the numbers of souls corresponding to the above 9 classes of vibrations are, respectively, 16, 32, 64, 128, 480, 960, 1920, 3840, 14400 aggregating 21840.

From the above we can deduce the following rule. The number of souls for any 2 of the above 9 classes of vibration is in direct proportion to the number of instants in their durations.

कम्मोरालियमिस्सयओरालद्धासु संचिदअणंता ।
कम्मोरालियमिस्सयओरालियजोगिणो जीवा ॥ २६४ ॥

कार्मणौदारिक मिश्रकौरालाद्धासुसंचितानन्ताः ।
कार्मणौरालिकमिश्रकौरालिकयोगिनो जीवाः ॥ २६४ ॥

264. The total number of souls with the vibration of Karmic, physical mixed (with Karmic), and physical bodies, during the time of Karmic, physical mixed (with Karmic), and physical vibration is infinite.

समयत्तयसंखावलिसंखगुणावलिसमासहिदरासी ।
सगगुणगुणिदे थोवो असंखसंखाहदो कमसो ॥ २६५ ॥

समयत्रयसंख्यावलिसंख्यगुणावलिसमासहितराशिं ।
स्वकगुणगुणिते स्तोकः असंख्यसंख्याहतः क्रमशः ॥ २६५ ॥

265. Three instants, numerable winks (Ávalí), numerable times (*i. e.* numerable) winks, (are respectively the time for the above 3 kinds of vibrations). The number (of souls with body-vibration alone) divided by the total (of these three) multiplied by the instants in the time of each (give the number of souls in each). (And) respectively (they are) the least, innumerable times (this least), and numerable times this last.

Commentary.

Let Sankhyáta be equal to 2. Let Asankhyáta be equal to x. Ávalí consists of Asankhyáta innumerable instants. The time of Karmic vibration is 3 instants.

The time of Physical-mixed vibration is $2 \times$ Ávali $= 2x$ instants.

The time of Physical vibration $2 \times 2x = 4x$ instants.

The total of the three is equal to $6x$ plus 3 instants.

Let the number of body vibration souls be y.

Then the No. of Karmic vibration souls $= \frac{y}{(6x+3)} \times 3 = \frac{y}{2x+1}$

,, ,, Physical-mixed-vibration-souls $= \frac{y}{(6x+3)} \times 2x = \frac{2xy}{6x+3}$

,, ,, Physical vibration souls $= \frac{y}{6x+3} \times 4x = \frac{4xy}{6x+3}$

The use of the last word (Kamaso) in the Gatha shows that the author has based his account upon Dhavala, one of the most ancient and authoritative Jain texts, of which, so far as at present known, only one copy exists in the library of Sri Párasvánath Digambara Jain temple at Múlabidri (South Canara).

सोवक्कमाणुवक्कमकालो संखेज्जवासठिदि वाणे ।
आवलिअसंखभागो संखेज्जावलिपमा कमसो ॥ २६६ ॥

सोपक्रमानुपक्रमकालः संख्यातवर्षस्थितिः वाने ।
आवल्यसंख्यभागः संख्यातावलिप्रमः क्रमशः ॥ २६६ ॥

266. (The maximum) continuous birth-time (Sopakrama Kála), and non-birth time (Anupa-krama Kála), a kind of interquest, (Antara-márganá), for the peripatetic (Vyantara-order of celestial beings) with (a life) duration of numerable years (*i. e.*, a minimum of 10,000 years) (is) respectively, innumerable part of an Ávalí and numerable Ávalíes in extent (equal to 12 Muhúrta).

Commentary.

Continuous birth-time means that continuation of instants in which some or other of the peripatetics is born. After this there is a break of at least one instant in which none is born anywhere. But this interval of non-birth never exceeds 12 Muhúrtas or 9 hours and 36 minutes.

तहिं सव्वे सुद्धसला सोवक्कमकालदो दु संखगुणा ।
तत्तो संखगुणूणा अपुण्णकालम्हि सुद्धसला ॥ २६७ ॥

तस्मिन् सर्वे शुद्धशलाकाः मोपक्रमकालतस्तु संख्यगुणाः ।
ततः संख्यगुणोना अपूर्णकाले शुद्धशलाकाः ॥ २६७ ॥

267. In that, (ten thousand years), the total (number) of uninterrupted (Shuddha) periods (Shaláká) (of continuous birth) is numerable times the duration of continuous birth-time. (And) the (number) of uninterrupted periods of non-developable condition (is) the (above total) minus the numerable times of that (*i.e*, continuous birth-time, which is equal to an innumerable part of an Ávalí).

तस्सुद्धसलागाहिदणियरासिमपुण्णकाललद्धाहिं ।
सुद्धसलागाहिं गुणे वेंतरवेगुव्वमिस्सा हु ॥ २६८ ॥
तच्छुद्धशलाकाहितनिजराशिमपूर्णकाललब्धाभिः ।
शुद्धशलाकाभिर्गुणे व्यन्तरवैगूर्वमिश्रा हि ॥ २६८ ॥

268. Their total (*i. e.* the number of peripatetic Vyantra) divided by (the number) of uninterrupted periods (of continuous birth time in the 10,000 years), multiplied (by the number of) uninterrupted periods (for their undevelopable condition) (is) (the number of) peripatetics with fluid mixed with Karmic-body-vibration (Vaikriyika-Mishra-Káya Yoga).

तहिं सेसदेवणारयमिस्सजुदे सव्वमिस्सवेगुव्वं ।
सुरणिरयकायजोगा वेगुव्वियकायजोगा हु ॥ २६९ ॥
तस्मिन् शेषदेवनारकमिश्रयुते सर्वमिश्रवैगूर्वम् ।
सुरनिरयकाययोगा वैगूर्विककाययोगा हि ॥ २६९ ॥

269. To this, adding the remaining celestial and hellish beings, with (fluid) mixed (with Karmic body vibration), (we get) the total number of souls with fluid mixed (with Karmic body vibration.)

The celestial and hellish beings with the fluid body vibration (are) all the souls with fluid body vibration (Vaikriyika Káya Yoga.)

आहारकायजोगा चउवरणं होंति एकसमयम्हि ।
आहारमिस्सजोगा सत्तावीसा दु उक्कस्सं ॥ २७० ॥

आहारकाययोगाः चतुष्पञ्चाशत् भवन्ति एकसमये ।
आहारमिश्रयोगाः सप्तविंशतिस्तूत्कृष्टम् ॥ २७० ॥

270. Maximum (number of Saints in the 6th stage of imperfect vow) with the assimilative-body vibration (Áháraka-Káya-Yoga) and with assimilative mixed (with physical body) vibration (Áháraka-Mishra-Yoga) are 54 and 27 respectively in each instant.

CHAPTER X.

Sex-Soul-Quest (Veda Márganá)

पुरुसिच्छिसंढवेदोदयेण पुरुसिच्छिसंढओ भावे ।
णामोदयेण दव्वे पाएण समा कहिं विसमा ॥ २७१ ॥

पुरुषस्त्रीषण्ढवेदोदयेन पुरुषस्त्रीषण्ढो भावे ।
नामोदयेन द्रव्ये प्रायेण समाः क्वचिद् विषमाः ॥ २७१ ॥

271. By the operation of the male, female and common sex-inclination (Veda, Quasi-passion, No-Kasháya sub-class of right-conduct-deluding-Karma (the souls are respectively male, female and common in thought (Bháva, *i.e.*, subjectivity); and by the operation of (the limb-and-minor-limb-angopánga sub-class of) the body making Karma, (they are) mostly, the same in matter (Dravya, objectivity); sometimes (they may be) different.

Commentary.

The celestial, hellish, human, and sub-human beings in enjoyment-region, Bhogabhúmi have sex-thoughts corresponding to their sex-make. But the human and sub-human beings of work region Karma-bhúmi may or may not have the same sex-inclination as their external sex. Sex inclination of all three kinds exist upto a part of the 9th spritual stage, in which the sex-inclination-Quasi-passion-Karma, entirely subsides or is destroyed, but the external sign from the 6th stage onward is only that of the male;

for a woman cannot enter the 6th spiritual stage of imperfect vow.

वेदस्सुदीरणाए परिणामस्स य हवेज्ज संमोहो।
संमोहेण ण जाणदि जीवो हु गुणं व दोसं वा ॥ २७२ ॥
वेदस्योदीरणायां परिणामस्य च भवेत् संमोहः।
संमोहेन न जानाति जीवो हि गुणं वा दोषं वा ॥ २७२ ॥

272. On premature fruition (Udírana) of sex-inclination (Karma) (there) is infatuation of the thought activity (of the soul). By infatuation the soul loses sight of (its own) attributes and the defects (of sex inclination.)

पुरुगुणभोगे सेदे करेदि लोयम्मि पुरुगुणं कम्मं।
पुरुउत्तमो य जम्हा तम्हा सो वण्णिओ पुरिसो ॥ २७३ ॥
पुरुगुणभोगे शेते करोति लोके पुरुगुणं कर्म।
पुरूत्तमश्च यस्मात् तस्मात् स वर्णितः पुरुषः ॥ २७३ ॥

273. Because (he) exercises ownership over (Shete) highest (Puru) attributes, (*i.e.* right belief, right knowledge and right conduct) (and) enjoyments, and in the world performs actions (*i.e.* religion, Dharma, prosperity, Artha, enjoyment, Káma and Liberation, Moksha), of the highest quality, and is the most (capable of becoming) the highest, therefore he is called man or Purusha.

छादयदि सयं दोसे णयदो छाददि परंवि दोसेण।
छादणसीला जम्हा तम्हा सा वण्णिया इत्थी ॥ २७४ ॥
छादयति स्वकं दोषैः नयतः छादयति परमपि दोषेण।
छादनशीला यस्मात् तस्मात् सा वर्णिता स्त्री ॥ २७४ ॥

274. Because (she) covers (strínáti) herself with the defects (of wrong belief, wrong knowledge, non-control etc.), (and) by (her) leading (by means of sweet words, "glad eye" etc.) covers the others also with defects and has secretive disposition, therefore she is called woman (Strí).

णेवित्थी णेव पुमं णउंसओ उहयलिंगविदिरित्तो।
इट्ठावग्गिसमाणगवेदणगरुओ कलुसचित्तो ॥ २७५ ॥

नैव स्त्री नैव पुमान् नपुंसक उभयलिङ्गव्यतिरिक्तः।
इष्टापाकाग्निसमानकवेदनागुरुकः कलुषचित्तः ॥ २७५ ॥

275. The common (Napumsaka) is neither woman nor man, (is, devoid of the signs of both, and (has) a defiled heart, consumed with intense sex-desire like the fire in a brick kiln.

तिणकारिसिट्ठपागग्गिसरिसपरिणामवेयणुम्मुक्का।
अवगयवेदा जीवा सयसंभवणंतवरसोक्खा ॥ २७६ ॥

तृणकारीषेष्टपाकाग्निसदृशपरिणामवेदनोन्मुक्ताः।
अपगतवेदा जीवाः स्वकसंभवानन्तवरसौख्याः ॥ २७६ ॥

276. The souls freed from the troubling of thought activities (of the male, female, and common sex) like the fire in (quickly burnt) straw, of (slow burning of dried) cow-dung, or of (consuming heat of) a brick kiln, (and) absorbed in their self-born infinite supreme bliss (are those who have) gone beyond the sex feelings.

Commentary.

This refers to the saints in the end of 9th and in further spiritual stages in which sex-inclination (Veda) Karma has subsided or been destroyed.

जोइसियवाणजोणिणितिरिक्खपुरुसा य सण्णिणो जीवा।
तत्तेउपम्मलेस्सा संखगुणूणा कमेणेदे ॥ २७७ ॥

ज्योतिष्कवानयोनिनीतिर्यक्पुरुषाश्च संज्ञिनो जीवाः।
तत्तेजःपद्मलेश्याः संख्यगुणोनाः क्रमेणैते ॥ २७७ ॥

277. Stellars (Jyotisha), peripatetics (Vyantara) orders of celestial beings, female sub-humans (Yonimati Tiryancha), women (Yonimati Purusha), rational sub-humans, rational sub-humans) with yellow thought-paint,

and (rational sub-humans) with pink (thought paint)— These souls (are) successively numerable times less than, (or a numerable part of the preceding one).

Commentary.

The number of stellars is the basic area of universe *i.e.*, 49 square (Rajús) divided by a square finger multiplied by Pannaṭṭhí *viz.* $\frac{\text{49 square Rájus}}{\text{65536 sq. fingers}}$ = 128 (say), and let Sankhyáta be equal to 2. Then their numbers, respectively, would be 128, 64, 32, 16, 8, 4, 2

इगिपुरिसे बत्तीसं देवी तज्जोगभजिददेवोघे ।
सगगुणगारेण गुणे पुरिसा महिला य देवेसु ॥ २७८ ॥

एकपुरुषे द्वात्रिंशद्देव्यः तद्योगभक्तदेवौघे ।
स्वकगुणकारेण गुणे पुरुषा महिलाश्च देवेषु ॥ २७८ ॥

278. Every male (celestial being) has, (if he has any) 32 celestial wives, (at least). The total number of celestial beings divided by the sum of these (*i.e.* 33), and multiplied by the number of males or females, gives the total number of either, respectively, among the celestial beings.

Commentary.

Some celestial beings don't have any wives at all, others have many more than 32, 32 is the average.

देवेहिं सादिरेया पुरिसा देवीहिं साहिया इत्थी ।
तेहिं विहीण सवेदो रासी संढाण परिमाणं ॥ २७६ ॥

देवैः सातिरेका पुरुषा देवीभिः साधिकाः स्त्रियः ।
तैर्विहीनः सवेदो राशिः षण्ढानां परिमाणम् ॥ २७६ ॥

279. Male celestial beings with others (*i.e.*, male human, and sub-human beings) (make up the total of) males. Female, celestial beings with others (*i.e.*, female human and sub-human beings) (make up the total of) females. The total of sexed-beings minus these (*i.e.*, males and females is) the number of commons.

गब्भणपुइत्थिसण्णी सम्मुच्छणसण्णिपुण्णगा इदरा ।
कुरुजा असण्णिगब्भजणपुइत्थीवाणजोइसिया ॥ २८० ॥
गर्भनपुंस्त्रीसंज्ञिनः संमूर्च्छनसंज्ञिपूर्णका इतरे ।
कुरुजा असंज्ञिगर्भजनपुंस्त्रीवानज्योतिष्काः ॥ २८० ॥
थोवा तिसु संखगुणा तत्तो आवलिअसंखभागगुणा ।
पल्लासंखेज्जगुणा तत्तो सव्वत्थ संखगुणा ॥ २८१ ॥
स्तोकाः त्रिषु संख्यगुणाः तत आवल्यसंख्यभागगुणाः ।
पल्यासंख्येयगुणाः ततः सर्वत्र संख्यगुणाः ॥ २८१ ॥

280-281. Uterine rational commons, males and females; spontaneously generated rational developable, and the other (undevelopables); Kuru-born (*i.e.* born in the enjoyment-regions, (Bhoga-bhúmi); uterine irrational commons, males and females; peripatetics and stellars—(Of these eleven) the first is the least (in number), (the next) three (are numerable times of their preceding ones), (the next is) (as many times of the 4th as) innumerable part of a wink (Ávalí); (the next is as many times of the 5th as) an innumerable part of a (Palya): all (the rest five are) numberable times of the one preceding them.

Commentary.

In the above, spontaneously generated rational developables, and undevelopables are all of the common sex. While all those born in enjoyment-region are males or females.

The number of the first *i.e.*, uterine rational commons is obtained by the basic area (Jagat Pratara) divided by 65536 square fingers (Pratarángula) × Sankhyáta to the power of 8, × innumerable parts of an Ávalí × innumerable part of a Palya.

CHAPTER XI.

Passion Soul-Quest (Kasháya Márgaṉá).

सुहदुक्खसुबहुसस्सं कम्मक्खेत्तं कसेदि जीवस्स ।
संसारदूरमेरं तेण कसाओत्ति णं बेंति ॥ २८२ ॥

सुखदुःखसुबहुसस्यं कर्मक्षेत्रं कृषति जीवस्य ।
संसारदूरमर्यादं तेन कषाय इतीमं ब्रुवन्ति ॥ २८२ ॥

282. They (the Achár̃yas) call (Passion) as Kasháya, (because) it ploughs (Krishati) the field of soul's Karmas, extending to (eternal and infinite) length of mundane existence, and productive of huge crop of pleasure and pain.

Commentary.

Passion is the root of the continuance of our mundane existence. Tho whole extent of mundane existence is the long long field which it ploughs. Its crops are the innumerable pleasures and pains with which every mundane form of life is always saturated. This great and incessant plougher is Passion, (Kasháya), so called because it brings about the ploughing (Karshana) of the field of Karmas.

So they call it. This connotes two things, (1) that the account of the passions here is based upon the earlier treatise Mahá-Dhavala which in its second part (Kasháya Prábhrita) deals with passions. The age of Mahá-Dhavala which is the last of the trilogy, Dhavala, Jai Dhavala and Mahá-Dhavala, and of which only one copy exists in Southern India in the library of the Párshvanáth Temple at Múdabidri, District South Canara, is very old indeed. This great commentary was put together by the saintly disciples of Dharasenachárya who flourished about 600 or 700 years after Lord Máhávira. Thus he was a near successor to Umásvámi, author of the marvellous Tattvártha-sutra, and the most illustrious pupil of Sri Kunda-kundá-chárya who is daily mentioned in thousands of Jaín temples as the carríer onward of the unadulterated, authentic and authoritative tradition of the Jain Doctrines of the great Ganadharas, (apostles) who learnt the whole, unchangeable, and eternal truth at the feet of the last Lord Máhávira Himself. The saint Nemi-chandra is constantly anxious to advert to this unbroken continuity of Jaina tradition.

The second connotation of the phrase "so they call it" is this. The author disclaims any share in the origination of what he is giving. He tells us that he is merely repeating what has been taught for ages and ages, without any addition or alteration on his part.

सम्मत्तदेससयलचरित्तजहक्खादचरणपरिणामे ।
घादंति वा कसाया चउसोलअसंखलोगमिदा ॥ २८३ ॥

सम्यक्त्वदेशसकलचरित्रयथाख्यातचरणपरिणामान् ।
घातयन्ति वा कषायाः चतुःषोडशासंख्यलोकमिताः ॥ २८३ ॥

283. Or (those which) destroy (Kashanti) the thought-activities of right belief (Samyaktva), conduct (Cháritra), with partial (Desha,) and full (Sakala, vows), (and) ideal conduct (Yathákhyáta cháritra), (are) the passions (Kasháyas). (Their) number (is) four, sixteen, and innumerable (times the spatial units in) the universe.

Commentary.

The four passions are: Anger (Krodha,) Pride (Mána), Deceit (Máyá) and Greed (Lobha).

Each of these is of 4 kinds: error feeding, Anantánu-bandhí which destroys right belief; partial-vow-preventing, Apratyákhyánávarana, which destroys such right conduct as consists in the observance of partial vows; total-vow-preventing, Pratyákhánavarana which destroys such right conduct as consists in the observance of full vows; and perfect-right-conduct preventing, Sanjvalana, which destroys ideal right conduct.

Thus there are 16 kinds of the 4 passions.

The error-feeding-passions keep us in the first spiritual stage of wrong belief Mithyátva or tend to bring us down from 4th to the 2nd stage. Partial-vow-preventing passions keep us in the 2nd, 3rd, and 4th stages. Total-vow-preventing-passions keep us in the 5th stage. Perfect-right-conduct-preventing-passions keep us in the 6th, 7th, 8th, 9th, and 10th stages, and bring us back from the 11th. In the 11th, 12th, 13th, and 14th stages there are no passions, except in the 11th stage where they are in a quiescent form, and bring the soul back to the 10th and lower stages.

In this and the last Gatha, two etymological derivations of the word Kasháya are given. In the first, it is derived from Krisha to plough, because it ploughs the field of Karmas of which the soul reaps the fruit. In this it is derived from Kasha to destroy, because it destroys the right-belief and right conduct of the soul.

सिलपुढविभेदधूलीजलराइसमाणश्रो हवे कोहो ।
णारयतिरियणरामरगईसु उप्पायश्रो कमसो ॥ २८४ ॥
शिलापृथ्वीभेदधूलिजलराजिसमानको भवेत् क्रोधः ।
नारकतिर्यग्नरामरगतिषूत्पादकः क्रमशः ॥ २८४ ॥

284. Anger is (deep) like a furrow in stone, or in earth; or (mild like) a line drawn in dust, or water. (They are) respectively the producers of the hellish, sub-human, human and celestial conditions of existence.

Commentary.

The four illustrations in the Gatha represent the intensity of the feeling of anger and the more or less lasting impression which it produces. They do not correspond to the 4 sub-classes, error-feeding etc., of anger because all the four degrees may appear in each one of the 16 classes. These four degrees have been called very intense, intense, mild, very mild (Tíbra-tara, Tíbra, Manda, Mand-tara) from the point of view of the degree of intensity connoted: They are also called maximum, Utkrishṭa; non-maximum Anutkrishṭa; non-minimum, Ajaghanya; minimum, Jaghanya.

सेलट्ठिकट्ठवेत्ते णियभेएणणुहरंतओ माणो ।
णारयतिरियणरामरगईसु उप्पायओ कमसो ॥ २८५ ॥
शैलास्थिकाष्ठवेत्रान् निजभेदेनानुहरन् मानः ।
नारकतिर्यग्नरामरगतिषूत्पादकः क्रमशः ॥ २८५ ॥

285. Pride is (unbending like) mountain, bone, wood, and cane, illustrating (the distinctions of) its (four) kinds, (very-intense, etc). (They are) respectively, the producers of the hellish, sub-human, human and celestial conditions of existence.

वेणुवमूलोरब्भयसिंगे गोमुत्तए य खोरप्पे ।
सरिसी माया णारयतिरियणरामरगईसु खिवदि जियं ॥२८६॥
वेणूपमूलोरभ्रकशृङ्गेण गोमूत्रेण च क्षुरप्रेण ।
सदृशी माया नारकतिर्यग्नरामरगतिषु क्षिपति जीवम् ॥२८६॥

286. Deceit (Máyá) is (crooked) like the bamboo root, ram horn, stream of cow water, hoof mark. (It) casts the soul into hellish, sub-human, human and celestial conditions of existence.

किमिरायचक्कतणुमलहरिद्दराएण सारिसओ लोहो ।
णारयतिरिक्खमाणुसदेवेसुप्पायओ कमसो ॥ २८७ ॥

क्रिमिरागचक्रतनुमलहरिद्रारागेण सदृशो लोभः।
नारकतिर्यग्मानुषदेवेपूत्पादकः क्रमशः ॥ २८७ ॥

287. Greed is (fast) like crimson colour, wheel-dirt, body (dirt,) turmeric colour. (They are respectively producers of the hellish, sub-human, human and celestial conditions of existence.

Commentary.

These four degrees of greed are according to the difficulty in getting rid of them. It is most difficult to wash out fast crimson colour, similarly the maximum kind of greed is most difficult to be freed from. And so on.

णारयतिरिक्खणरसुरगईसु उप्पण्णपढमकालम्मि।
कोहो माया माणो लोहुदओ अणियमो वापि ॥ २८८ ॥

नारकतिर्यग्नरसुरगतिषूत्पन्नप्रथमकाले।
क्रोधो माया मानो लोभोदयः अनियमो वापि ॥ २८८॥

288. In the first instant of birth in hellish, sub-human, human and celestial condition of existence, (there is) operation of anger, deceit, pride, and greed (respectively). But (according to some saints, (it is) not necessarily (so.)

Commentary.

Some Saints. This means the saint Bhûtabali, the author of Mahá-Karma-Prábhrita a part of the trilogy mentioned above, *i. e.*, Dhavala etc. The other view given first in the above Gatha is due to the saint Yati Vrishabha, the commentator of Kasháya Prábhrita.

अप्पपरोभयबाधणबंधासंजमणिमित्तकोहादी।
जेसिं णत्थि कसाया अमला अकसाइणो जीवा ॥ २८९ ॥

आत्मपरोभयबाधनबन्धासंयमनिमित्तक्रोधादयः।
येषां न सन्ति कषाया अमला अकषायिणो जीवाः ॥ २८९ ॥

289. (Those) in whom (there) are no passions of anger etc., (which are) the auxiliary cause, of the trouble,

bondage and non-control of the self, others, (or) of both (are) dirtless (and) passionless souls.

Commentary.

This refers to souls in the 11th, 12th, 13th and 14th stages and the liberated Siddhas.

कोहादिकसायाणं चउचउदसवीस होंति पदसंखा ।
सत्तीलेस्साआउगबंधाबंधगदभेदेहिं ॥ २९० ॥
क्रोधादिकषायाणां चतुश्चतुर्दशविंशतिः भवन्ति पदसंख्याः ।
शक्तिलेश्यायुष्कबन्धाबन्धगतभेदैः ॥ २९० ॥

290. Of anger, and other passions there are 4, 14, 20 degrees respectively according to the distinctions produced by intensity (Shakti), thought-paint (Leshyá,) (and) the bondage or non-bondage of age (Áyu-Bandha-Abandha.)

सिलसेलवेणुमूलक्किमिरायादी कमेण चत्तारि ।
कोहादिकसायाणं सत्तिं पडि होंति णियमेण ॥ २९१ ॥
शिलाशैलवेणुमूलक्रिमिरागादीनि क्रमेण चत्वारि ।
क्रोधादिकषायाणां शक्तिं प्रति भवन्ति नियमेन ॥ २९१ ॥

291. (Furrow in) stone (etc.), mountain (etc.), bamboo root (etc.), crimson colour (etc.),—these four successively of necessity are the degrees of anger and other passions from (the point of view of) intensity (Shakti).

किण्हं सिलासमाणे किण्हादी छक्कमेण भूमिम्हि ।
छक्कादी सुक्कोत्ति य धूलिम्मि जलम्मि सुक्केक्का ॥ २९२ ॥
कृष्णा शिलासमाने कृष्णादयः षट् क्रमेण भूमौ ।
षट्कादिः शुक्लेति च धूलौ जले शुक्लैका ॥ २९२ ॥

292. (In passions) like (the furrow in) stone, (there is only) black (thought-paint, Leshyá.) (In those like furrow) in earth, (there are) six thought-paints, black etc., successively. (In those like a line) in dust, (there are) six etc., (of thought-paints) upto white. (And in those corresponding to a line) in water, (there is only) one the white thought-paint.

Commentary.

The 14 degrees of each passion according to the 6 thought-paints are as follows:—

One, in the very-intense (tíbra-tara). It is

1. (1) Maximum-to-medium black, krishna.

Six, in the intense, Tíbra:—

2. (1) Black alone.
3. (2) Medium black, maximum blue (Níla).
4. (3) Medium black, medium blue, and maximum grey, (Kápota)
5. (4) Medium black, medium blue, medium grey and minimum yellow, (Peeta).
6. (5) Medium black, medium blue, medium grey, medium yellow and minimum pink (Padma).
7. (6) Medium black, medium blue, medium grey, medium yellow, medium pink and medium white (Shukla).

Six, in the mild (manda):—

8. (1) Minimum black, and all the five medium.
9. (2) Minimum blue and the remaining four medium.
10. (3) Minimum grey and all the three medium.
11. (4) Maximum yellow, medium pink, and medium white.
12. (5) Maximum pink and medium white.
13. (6) Medium white.

One, in the very mild (manda-tara.)

14. (1) Medium to maximum white.

Each one of these is innumerable times of the next following.

सेलगकिण्हे सुण्णं णिरयं च य भूगएगबिट्ठाणे ।
णिरयं इगिबितिआऊ तिट्ठाणे चारि सेसपदे ॥ २९३॥
शैलगकृष्णे शून्यं निरयं च च भूगैकद्विस्थाने ।
निरयमेकद्वित्र्यायुस्त्रिस्थाने चत्वारि शेषपदे ॥ २९३ ॥

293. (The bondage of age-Karma is) nil (in the maximum), and hellish (in the higher medium of) black (thought-paint) in stone-furrow (degree), (*i. e.* very intense passion) ; and hellish in the 1st and 2nd places of the earth-furrow (degree *i. e.*, intense passion); (and) 1 (hellish), 2 (hellish and sub-human.), 3 (hellish, sub-human

and human, respectively, in the 3 parts of the third place (with three thought paints) of the earth furrow or intense-degree; (and) four (hellish, sub-human, human and celestial) in each of the remaining (three) places (of the earth furrow *i. e.*, intense passion.)

धूलिगछक्कट्ठाणे चउराऊ तिगदुगं च उवरिल्लं ।
पणचदुठाणे देवं देवं सुण्णं च तिट्ठाणे ॥ २९४ ॥

धूलिगषट्कस्थाने चतुरायूंषि त्रिकद्विकं चोपरितनम् ।
पञ्चचतुर्थस्थाने देवं देवं शून्यं च तृतीयस्थाने ॥ २९४ ॥

294. (The bondage of age-Karma) in the dust-line degree (*i. e.*, mild passion), in the (first) place of 6 (thought paints is,) 4, *i. e.*, hellish, sub-human, human and celestial), (the last) three (except hellish), (the last) two (in its 3 parts) (respectively); and beyond it in (its 2nd and 3rd) places, of 5 and 4 (thought-paints is) celestial (in each;) (and) in (its 4th) place of 3 (thought paints) (is) celestial (in one part) and nil (in the other.)

सुण्णं दुगइगिठाणे जलम्हि सुण्णं असंखभजिदकमा ।
चउचोदसवीसपदा असंखलोगा हु पत्तेयं ॥ २९५ ॥

शून्यं द्विकैकस्थाने जले शून्यमसंख्यभजितक्रमाः ।
चतुश्चतुर्दशविंशतिपदा असंख्यलोका हि प्रत्येकम् ॥ २९५ ॥

295. (The bondage of age-karma in the dust-line or mild passion) in its 5th and 6th places with 2 and one (thought paints is) nil; in water (line also it is) nil; each one is an innumerable part (of the preceding one in intensity), among the 4, 14 and 20 steps successively. Each one is innumerable (times the innumerable spatial units) of the universe.

Commentary.

The 20 places of age bondage and non-bondage as also their inter-relation with the 4 places of intensity etc., and the 14 places of thought paints will be best seen from the following table.

Table of passion and thought Paints, etc.

Intensity places 4.	Equal to.	Stone furrow =A-1.	Earth furrow =A-2.	Dust line =A-3.	Water line =A-4.

Thought paint places 14.		1	2	3	4	5	6	7	8	9	10	11	12	13	14
	Equal to.	Black.	Black.	Black and blue.	Black, blue, grey.	Black to yellow.	Black to pink.	All 6	All 6.	Blue to white.	Grey to white.	Yellow to white.	Pink and white	White	White
		=B1	=B2	=B3	=B4	=B5	B6	B7	B8	B9	B10	B11	B12	B13	B14

Age bondage and non-bondage places 20.		1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18		20
	Equal to.	No age bondage	1	1	1	1	2	3	4	4	4	4	3	2	1	1	1	Nil.	Nil.	Nil.	Nil.
			Hellish bondage	Hellish.	Hellish.	Hellish.	Hellish and sub-human	Except celestial.	All	All	All	All	Except hellish	Human and celestial	Celestial.	Celestial.	Celestial.				
		=C1	C2	C3	C4	C5	C6	C7	C8	C9	C10	C11	C12	C13	C14	C15	C16	C17	C18	C19	C20

As to their numbers. Let 7290 be the number of the operation places (Udaya Sthána) of passions, and let 9, represent innumerable into innumerable spatial units of the universe. Then

A1—$7290-\frac{7290}{9}=7290-810=6480$ (which is bahú bhaga, great portion of the total. The small portion left is, 810. And

A2—$810-\frac{810}{9}=810-90=720$ (which is the great portion of 810.)

A3—$90-\frac{90}{9}$ $90-10=80$ (the greatest portion of 90).

A4—Remainder *i. e.*, 10.

If the total of operation places is 7290 and innumerable × innumerable spatial units=9, then

B1=A1=6480. There are 6 places in earth furrow, A2—720. Then

B2—$(720-\frac{720}{9})=720-80=640$.

B3—$(80-\frac{80}{9})=\frac{720-80}{9}=\frac{640}{9}$; balance is $80-\frac{640}{9}=\frac{720-640}{9}=\frac{80}{9}$

B4—$\left(\frac{80}{9}-\frac{80}{9\times 9}\right)=\frac{720-80}{81}=\frac{640}{81}=\frac{640}{9^2}$

B5—$\left(\frac{80}{81}-\frac{80}{81\times 9}\right)=\frac{720-80}{729}=\frac{640}{729}=\frac{640}{9^3}$

B6—$\left(\frac{80}{729}-\frac{80}{729\times 9}\right)=\frac{640}{6561}=\frac{640}{9^4}$

B7—The balance$=\frac{80}{6561}=\frac{80}{9^4}$

There are 6 places in dust furrow, A3—80.

B8—$\left(80-\frac{80}{9}\right)=\frac{720-80}{9}=\frac{640}{9}$

B9—$\left(\frac{80}{9}-\frac{80}{9\times 9}\right)=\frac{720-80}{81}=\frac{640}{81}=\frac{640}{9^2}$

B10—$\left(\frac{80}{81}-\frac{80}{81\times 9}\right)=\frac{640}{729}=\frac{640}{9^3}$

B11—$\left(\frac{80}{729}-\frac{80}{729\times 9}\right)=\frac{640}{6561}=\frac{640}{9^4}$

B12—$\left(\frac{80}{6561}-\frac{80}{6561\times 9}\right)=\frac{640}{6561\times 9}=\frac{640}{9^5}$.

B13—the balance $=\frac{80}{6561\times 9}=\frac{80}{9^5}$.

B14—A4—10.

There are 20 age bondage or non-bondage places. The same rule applies here.

But let the total number of operation places be represented by 1, and innumerable × innumerable spatial units of universe by 9 then.

$A1=\frac{8}{9}$, $A2=\frac{8}{9^2}$, $A3=\frac{8}{9^3}$ and $A4=\frac{1}{9^8}$

	$B1=\frac{8}{9}$	Then $C1=\frac{8}{9}-\frac{8}{9^2}=\frac{8^2}{9^2}$ and $C2=$ the balance $\frac{8}{9^2}$
A2 has 6 terms.	$B2=\frac{8}{9^2}-\left(\frac{8}{9^3}\right)=\frac{8^2}{9^3}$	Then $C3=$ the same $=\frac{8^2}{9^3}$
	$B3=\frac{8^2}{9^4}$	Then $C4=$,, $=\frac{8^2}{9^4}$
	$B4=\frac{8^2}{9^5}$	Then $C5=\frac{8^2}{9^5}-\frac{8^2}{9^6}=\frac{8^3}{9^6}$
		$C6=\frac{8^3}{9^7}$
		$C7=$ balance $=\frac{8^2}{9^7}$
	$B5=\frac{8^2}{9^6}$	$C8=\frac{8^2}{9^6}$
	$B6=\frac{8^2}{9^7}$	$C9=\frac{8^2}{9^7}$
	$B7=\frac{8}{9^7}$	$C10=\frac{8}{9^7}$
A3 has 6 terms.	$B8=\frac{8}{9^3}-\frac{8}{9^4}=\frac{8^2}{9^4}$	Then $C11=\frac{8^2}{9^4}-\frac{8^2}{9^5}=\frac{8^3}{9^5}$
		$C12= \quad =\frac{8^3}{9^6}$
		$C13=$ balance $=\frac{8^2}{9^6}$
	$B9=\frac{8^2}{9^5}$	Then $C14=\frac{8^2}{9^5}$
	$B10=\frac{8^2}{9^6}$	$C15=\frac{8^2}{9^6}$
	$B11=\frac{8^2}{9^7}$	$C16=\frac{8^3}{9^8}$
		$C17=$ balance $\frac{8^2}{9^8}$
	$B12=\frac{8^2}{9^8}$	$C18=\frac{8^2}{9^8}$
	$B13=\frac{8^2}{9^9}$	$C19=\frac{8^2}{9^9}$
	$B14=A4=\frac{1}{9^8}$	$C20=\frac{1}{9^8}$

Note.—Every part is less in number than the upper one, and each is equal to innumerable×universe, because the innumerable is of varying values. The divisor is not to be taken to be the same. We have merely by way of illustration taken it as 9, and 1.

पुह पुह कसायकालो णिरये अंतोमुहुत्तपरिमाणो ।
लोहादी संखगुणो देवेसु य कोहपहुदीदो ॥ २९६ ॥
पृथक् पृथक् कषायकालो निरये अन्तर्मुहूर्तपरिमाणः ।
लोभादिः संख्यगुणो देवेषु च क्रोधप्रभृतितः ॥ २९६ ॥

296. In hell the duration of passions, greed etc, (*i. e.* greed, deceit, pride and anger) is for each, one antar-muhúrta, (and the total of the four also is one antar-muhúrta), (and each is) numerable times (of the preceding one). In celestial beings (the duration) of anger etc. (*i.e.*, of anger, pride, deceit and greed, is one antar-muhúrta severally, and collectively, and is also numerable-fold of the preceding one, successively.)

सव्वसमासेणवहिदसगसगरासी पुणोवि संगुणिदे ।
सगसगगुणगारेहिं य सगसगरासीण परिमाणं ॥ २९७ ॥
सर्वसमासेनावहितस्वकस्वकराशौ पुनरपि संगुणिते ।
स्वकस्वकगुणकारैश्च स्वकस्वकराशीनां परिमाणम् ॥ २९७ ॥

297. The total of each (celestial or hellish class) divided by the total of all (the instants in the 4 passions) multiplied by the number of its own instants (gives the number of its own class).

Commentary.

Let 1700 be the total of celestial beings, and the number of instants for the duration of their anger, pride, deceit and greed be 4, 16, 64 and 256; and let 4 be the Sankhyáta.

Then $1700 \div (4+16+64+256) = 1700 \div 340$ 5.

Now, 5 multiplied by 4 is equal to 20, the celestial beings with anger; 80 with Pride; 320 with deceit; and 1280 for greed.

This shows that greed *i.e.*, a desire for long and many enjoyments is common among the celestials; and anger is very rare. Similarly, it would be found that anger is most common and greed the rarest of their passions, among hellish beings.

णरतिरिय लोहमायाकोहो माणो बिइंदियादिव्व ।
आवलिअसंखभज्जा सगकालं वा समासेज्ज ॥ २९८ ॥

नरतिरश्चोः लोभमायाक्रोधो मानो द्वीन्द्रियादिवत् ।
आवल्यसंख्यभाज्याः स्वककालं वा समासाद्य ॥ २९८ ॥

298. (The number of) humans and sub-humans with greed, deceit, anger and pride (is found by treating their total number minus the numbers of passionless); like 2 sensed etc., beings (in Gatha 179), by dividing by an innumerable part of a wink (Ávalí). Or (it) may be got from the instants of their duration.

Commentary.

Let us illustrate how to find out the comparative number of humans affected by each passion at one instant.

Let the number of total humans be	...	100500
,, ,, passion-less humans be	...	500
Then the number of humans with passion is	...	100000

Let the innumerable part of an Ávalí be 10.

Divide 100000 by 10=10000. And 100000 - 10000 = 90000.

Divide 90000 equally into 4 parts, and let the quotient, 22,500, be allotted to greed, deceit, anger and pride, each. Now divide the remaining one part, 10000, again by 10, the innumerable part of an Ávalí. We get 1000.

10000 - 1000 = 9000. This should be added to the above allotment. And we find the number of humans with greed = 22500 + 9000 = 31500.

Again divide the balance 1000, by 10. We get 100.

Then 1000 - 100 = 900. This should be added to the second class. Then humans with deceit would be 22500 + 900 = 23400.

Again divide 100 by 10 = 10. 100 - 10 = 90 should be added to third class. Then humans with anger will be 22500 + 90 = 22590.

The balance 10 should be added to 4th class, then humans with ride will be 22500+10=22510.

It shows that if there are 100000 humans with passions, the proportion will be like this :—

Humans	with	greed	= 31500
,,	,,	deceit	= 23400
,,	,,	anger	= 22590
,,	,,	pride	= 22510
		Total	100000.

Similarly we can get number of sub-humans. The second process of finding out the comparative numbers as given in the gatha is illustrated as follows :—

Let the instants of an Antara-muhúrta of duration of all the passions be 10000 and the total number of passionate humans be 100000, and the innumerable part of an Ávalí 10.

Then divide 10000 instants by 10 = 1000. Then 10000 − 1000 = 9000. This should be divided equally into the four passions, greed, deceit, anger and pride, *i. e.* 9000 ÷ 4 = 2250. The balance 1000 should again be divided by 10, and we get 100. Then 1000—100 = 900, should be added to greed. Then it will be = 2250 + 900 = 3150.

The balance 100 should again be divided by 10. We get 10. 100 − 10 = 90. This should be added to deceít, we have then 2250 + 90 = 2340.

The balance 10 should again be divided by 10. We get 1. 10 − 1 = 9. This should be added to anger, we have then 2250 + 9 = 2259.

The remaining 1 should be added to the pride = 2250 + 1 = 2251.

The instants of 4 passions will be 3150 + 2340 + 2259 + 2251 = 10000.

Now we should find out the number of humans by rule of three. In 10000 instants there are 100000 humans, how many will there be in 3150, 2340, 2259, 2251, instants.

Humans with Greed $= \frac{100000 \times 3150}{10000} = 31500.$

,, Deceit $= \frac{100000 \times 2340}{10000} = 23400.$

,, Anger $= \frac{100000 \times 2259}{10000} = 22590.$

,, Pride $= \frac{100000 \times 2251}{10000} = 22510.$

Total 100000.

CHAPTER XII.

Knowledge Soul Quest (Jnáná márganá.)

जाणइ तिकालविसए दव्वगुणे पज्जए य बहुभेदे ।
पच्चक्खं च परोक्खं अणेण णाणेत्ति णं बेंति ॥ २९९ ॥

जानाति त्रिकालविषयान् द्रव्यगुणान् पर्यायांश्च बहुभेदान् ।
प्रत्यक्षं च परोक्षमनेन ज्ञानमिति इदं ब्रुवन्ति ॥ २९९ ॥

299. (That) by which (the soul) knows (all) the substances, (and their) attributes, and many kinds of modifications, pertaining to the three times (past, present and future), directly and indirectly, is the knowledge (Jnána) so they say.

पंचेव होंति णाणा मदिसुदओहीमणं च केवलयं ।
खयउवसमिया चउरो केवलणाणं हवे खइयं ॥ ३०० ॥

पञ्चैव भवन्ति ज्ञानानि मतिश्रुतावधिमनश्च केवलम् ।
क्षायोपशमिकानि चत्वारि केवलज्ञानं भवेत् क्षायिकम् ॥३००॥

300. Sensitive (Mati), scriptural (Shruta), visual (Avadhi), mental (Manahparyaya), and perfect (Kevala) are the five kinds of knowledge. (The first) four (are) destructive-subsidential (Kshayopashamika, *i.e.*, they arise when there is partial destruction, partial subsidence, and partial operation of knowledge-obscuring Jnáná-varníya Karma), (and) perfect knowledge (is) destructive (ksháyika, *i.e.*, it arises only on the destruction of the knowledge-obscuring-Karma.)

Note.—The above five are right knowledge.

अण्णाणतियं होदि हु सण्णाणतियं खु मिच्छअणउदये ।
णवरि विभंगं णाणं पंचिंदियसण्णिपुण्णेव ॥ ३०१ ॥

अज्ञानत्रिकं भवति हि सद्ज्ञानत्रिकं खलु मिथ्यात्वानोदये ।
नवरि विभंगं ज्ञानं पञ्चेन्द्रियसंज्ञिपूर्णे एव ॥ ३०१ ॥

301. By the operation of wrong belief (Mithyátva), and error (feeding-passions, Anantánubandhí-Kasháya) sub-classes of deluding, (Mohaníya Karma), (the first) 3 (kinds of) right knowledge themselves certainly become the three kinds of wrong knowledge; but wrong visual (Vibhanga or Ku-avadhi is found) only in developable rational five-sensed beings.

Commentary.

The 3 kinds of right knowledge also is only in five-sensed rational beings.

मिस्सुदये सम्मिस्सं अगणाणतियेण णाणतियमेव ।
संजमविसेससहिए मणपज्जवणाणमुद्दिट्ठं ॥ ३०२ ॥
मिश्रोदये संमिश्रमज्ञानत्रयेण ज्ञानत्रयमेव ।
संयमविशेषसहिते मनःपर्ययज्ञानमुद्दिष्टम् ॥ ३०२ ॥

302. By the operation of the mixed (Mishra, right-and-wrong-belief of sub-class of right-belief-deluding Karma, Darshan Moha) the 3 kinds of (right) knowledge (are) themselves mixed up with 3 (kinds of) wrong knowledge. Mental knowledge has been predicated of (saints from the 6th to 12th stage with special (self) control.

Commentary.

The first stage of wrong belief (Mithyátva) is mentioned in Gatha 301, as also the second stage of downfall (sásádana) in which there is the operation of error-feeding-passions. The 3rd, mixed stage is mentioned here. The 4th stage is where right knowledge begins. In the 4th and 5th stages all the three kinds of right knowledge can be found. Mental knowledge is found only in 6th stage and onward. The first four kinds of right knowledge may thus, be found from 6th to 12th stage. Perfect-knowledge is found only in the 13th and 14th stages, and in the liberated souls.

विसजंतकूडपंजरबंधादिसु विणुवएसकरणेण ।
जा खलु पवट्टइ मई मइअणाणंत्ति णं बेंति ॥ ३०३ ॥
विषयन्त्रकूटपञ्जरबन्धादिषु विनोपदेशकरणेन ।
या खलु प्रवर्तते मतिः मत्यज्ञानमिति इदं ब्रुवन्ति ॥ ३०३ ॥

303. The intelligence, which, without the instrumentality of (any one's) teaching, makes (one proficient) in poisons, mechanical devices, nets, traps, and loops etc. (for capturing elephants, lions, fish, birds etc., is wrong-sensitive-knowledge. So they call it.

आभीयमासुरक्खं भारहरामायणादिउवएसा ।
तुच्छा असाहणीया सुयअण्णाणंत्ति णं बेंति ॥ ३०४ ॥
आभीतमासुरक्षं भारतरामायणाद्युपदेशाः ।
तुच्छा असाधनीयाः श्रुताज्ञानमिति इदं ब्रुवन्ति ॥ ३०४ ॥

304. (Proficiency in) theft (and) police, preaching of (Mahá) Bhárata and Rámáyan etc., vulgar and contemptible (literature), (constitute) wrong scriptural knowledge. So they call it.

Commentary.

Right scriptural knowledge is that which keeps one engaged in the thinking and writing of truth leading to liberation of the soul; and that which appertains to temporal matters, and one-sided views is called wrong scriptural knowledge. From this spiritual point of view, all literature and teaching of matters relating to the commission, as well as the prevention and detection of offences, literature of fiction, and impossible stories, propagation of doctrines which cannot be established by logical arguments, and all light, vulgar, and obscene literature are all instances of wrong scriptural knowledge.

विवरीयमोहिणाणं खओवसमियं च कम्मबीजं च ।
वेभंगोत्ति पउच्चइ समत्तणाणीण समयम्मि ॥ ३०५ ॥
विपरीतमवधिज्ञानं क्षायोपशमिकं च कर्मबीजं च ।
विभङ्ग इति प्रोच्यते समाप्तज्ञानिनां समये ॥ ३०५ ॥

305. (Knowledge which is) opposed to visual knowledge, which is destructive-subsidential (kshayopashamika) knowledge and (is) the cause of Karmas is wrong-visual-knowledge (Vibhanga). This has been said in the scriptures of the (saints) with complete knowledge.

Commentary.

In this and the 2 preceding Gathas, three kinds of wrong knowledge are described. The Gathas are merely illustrative. They roughly exemplify rather than define and distinguish 3 kinds of wrong knowledge. The point to grasp is this, that wrong knowledge is certainly as much knowledge as right knowledge. The method and means of acquisition of both are the same. The character of the scope and limitations is the same. But the result is totally different in the 2 cases. In one it is knowledge of things as they are; in the others it is not so, it is perverse, contrary or otherwise distorted. This is called wrong knowledge. For example, take the teachings of Mahábhárata and Rámáyana. The outlines of the story are certainly true. But their description is some times so grotescue that it must be called perversion of truth, for instance no one can believe in the literal truth of an army of monkeys being marched against the human hosts of the proud Lord of Lanká. If the reader believes such incidents to be literally true, he would certainly have wrong scriptural knowledge.

अहिमुहणियमियबोहणमाभिणिबोहियमणिंदिइंदियजम् ।
अवगहईहावायाधारणगा होंति पत्तेयं ॥ ३०६ ॥

अभिमुखनियमितबोधनमाभिनिबोधिकमनिन्द्रियेंद्रियजम् ।
अवग्रहेहावायधारणका भवन्ति प्रत्येकम् ॥ ३०६ ॥

306. Knowledge through senses and the mind of (an object which is both) present to (the sense) (and) destined (to be known by it, is) sensitive knowledge (Abhinibodha or mati). Perception (Avagraha), conception (Íha), judgment (Aváya) and retention (Dháraná) are (the four kinds appertaining to each of the senses and mind).

वेंजणअत्थअवग्गहभेदा हु हवंति पत्तपत्तत्थे ।
कमसो ते वावरिदा पढमं ण हि चक्खुमणसाणं ॥ ३०७ ॥

व्यञ्जनार्थावग्रहभेदौ हि भवतः प्राप्ताप्राप्तार्थे ।
क्रमशस्तौ व्यापृतौ प्रथमो न हि चक्षुर्मनसोः ॥ ३०७ ॥

307. The (two) kinds of perception (avagraha), indeterminate (Vyanjan) and determinate (Artha-Avagraha)

are respectively of objects which can be brought close to the senses and of objects which cannot be brought (close to the senses). They rise in succession (the determinate always follows indeterminate perception). The first (indeterminate perception) (is) never by the eye or the mind.

विसयाणं विसईणं संजोगाणंतरं हवे णियमा ।
अवगहणाणं गहिदे विसेसकंखा हवे ईहा ॥ ३०८ ॥

विषयाणां विषयिणां संयोगानन्तरं भवेत् नियमात् ।
अवग्रहज्ञानं गृहीते विशेषाकाङ्क्षा भवेदीहा ॥ ३०८ ॥

308. Perception knowledge necessarily rises immediately on the coming together of the senses and the sense-objects (*i.e.*, after conation, Darshana). (Perception) being acquired, the desire (to gain) more (definite knowledge) is conception (Íha).

ईहणकरणेण जदा सुणिण्णओ होदि सो अवाओ दु ।
कालंतरेवि णिण्णिदवत्थुसमरणस्स कारणं तुरियं ॥ ३०९ ॥

ईहनकरणेन यदा सुनिर्णयो भवति स अवायस्तु ।
कालान्तरेपि निर्णीतवस्तुस्मरणस्य कारणं तुर्यम् ॥ ३०९ ॥

309. After conception, when (there) is complete ascertainment, it (is) judgment, (Aváya). The cause of remembering the ascertained object even at an interval of time (is) the fourth (*i.e.* retention, Dháraṉá).

बहु बहुविहं च खिप्पाणिस्सिदणुत्तं धुवं च इदरं च ।
तत्थेक्केक्के जादे छत्तीसं तिसयभेदं तु ॥ ३१० ॥

बहु बहुविधं च क्षिप्रानिःसृदनुक्तं ध्रुवं च इतरच्च ।
तत्रैकैकस्मिन् जाते षट्त्रिंशत् त्रिशतभेदं तु ॥ ३१० ॥

310. More (bahu), of many kinds (Bahu-vidha), quick (Kshipra), (hidden) (Anih-srita), unexpressed (Anukta),

lasting (Dhruva), and their opposites, (*i.e.*. one, Alpa or Eka; of one kind, Eka-Vidha; slow, Akshipra; exposed, Nihsrita; described, Ukta; transcient, (adhruva)—(By these twelve being applied) to each one of those (28) are produced 336 kinds.

Commentary.

Sensitive knowledge is knowledge derived through the five senses and the mind. Each one of these may be perception, conception, judgment or retention. This gives 24 sub-clauses of determinable objects. Indeterminate perception (Vyanjanávagraha) is only by means of senses of touch, taste, smell and hearing. Thus there are 28. Each one of these may be of the 12 kinds given in the above Gatha. Thus there are 336 classes of Sensitive knowledge.

बहुवत्तिजादिगहणे बहुबहुविहमियरमियरगहणम्हि ।
सगणामादो सिद्धा खिप्पादी सेदरा य तहा ॥ ३११ ॥

बहुव्यक्तिजातिग्रहणे बहु बहुविधमितरदितरग्रहणे ।
स्वकनामतः सिद्धा क्षिप्राद्यः सेतराश्च तथा ॥ ३११ ॥

311. Apprehension of many things of the same and of different kinds (is perception etc., of) more (bahu) and of many kinds (Bahu-vidha). Apprehension of the other (*i.e.*, of one thing only or of one kind is) the other (*i.e.*, Eka or Eka-vidha). And Quick (kshipra) etc., and their opposites are explained by their names.

वत्थुस्स पदेसादो वत्थुग्गहणं तु वत्थुदेसं वा ।
सयलं वा अवलंबिय अणिस्सिदं अण्णवत्थुगई ॥ ३१२ ॥

वस्तुनः प्रदेशात् वस्तुग्रहणं तु वस्तुदेशं वा ।
सकलं वा अवलम्ब्य अनिसृतमन्यवस्तुगतिः ॥ ३१२ ॥

312. Perception (etc.) of the (whole) thing from (seeing only a) part of it, or knowledge of (hidden) object by means of (perception etc.) (of) a part or whole (of another thing) (is perception etc.,) (of) the hidden object (anih-srita).

पुक्खरगहणे काले हत्थिस्स य वदणगवयगहणे वा ।
वत्थंतरचंदस्स य धेणुस्स य बोहणं च हवे ॥ ३१३ ॥
पुष्करग्रहणे काले हस्तिनश्च वदनगवयग्रहणे वा ।
वस्त्वन्तरचन्द्रस्य च धेनोश्च बोधनं च भवेत् ॥ ३१३ ॥

313. Knowledge of the (whole submerged body of the) elephant at the time of perceiving (only), the tip of his trunk, or (the knowledge) of the other thing moon, and of the cow, on apprehension of the face (of a woman), or an ox (Gavaya, a species of ox) is (illustrative of perception etc., of the hidden objects.)

Commentary.

Hidden or (anihsrita), as the name implies, is the hidden subject matter of sensitive knowledge. It is the perception etc., of the whole from a part, or of one thing from a part or whole of another. It should be noted that the subject matter here is always hidden. It is a kind of inference. It is not the knowledge of the thing known. It is rather a knowledge of something else from this knowledge. For example, when an elephant is standing submerged in water, when I look at it and I have direct knowledge only of the tip of its living trunk, I have an inferential perception of the whole body of the elephant, although I do not see it. Or when I see a beautiful face or an ox, I think of the lovely moon or the animal cow. This reminiscence of similar qualities of beauty and cow, is knowledge of something hidden (anihsrita.)

एक्कचउक्कं चउवीसट्ठावीसं च तिप्पडिं किच्चा ।
इगिछब्बारसगुणिदे मदिणाणे होंति ठाणाणि ॥ ३१४ ॥
एकचतुष्कं चतुर्विंशत्यष्टाविंशतिश्च त्रिःप्रतिं कृत्वा ।
एकषड्द्वादशगुणिते मतिज्ञाने भवन्ति स्थानानि ॥ ३१४ ॥

314. 1, 4, 24 and 28 being placed in three lines, each multiplied by one, six and twelve, are the kinds of sensitive knowledge.

1.	4.	24.	28.	
Sensitive knowledge.	Percetion Conception, Judgment and Retention.	4 perception etc., each thought by 5 senses and mind.	These 24 plus indeterminate perception by means of touch, taste, smell and hearing.	
1 × 1 = 1	1 × 4 = 4.	1 × 24 = 24	1 × 28 × 28	As sensitive knowledge.
6 × 1 = 6	6 × 4 = 24	6 × 24 = 144	6 × 28 = 168	According to the 6 kinds of subject matter of sensitive knowledge.
12 × 1 = 12	12 × 4 = 48	12 × 24 = 288	12 × 28 = 336	According to the 12 kinds of subject matter of sensitive knowledge.

अत्थादो अत्थंतरमुवलंभं तं भणंति सुदणाणं ।
आभिणिबोहियपुव्वं णियमेणिह सद्दजं पमुहं ॥ ३१५ ॥

अर्थादर्थान्तरमुपलभमानं तद् भणन्ति श्रुतज्ञानम् ।
आभिनिबोधिकपूर्वं नियमेन इह शब्दजं प्रमुखम् ॥ ३१५ ॥

315. They call scriptural knowledge Shruta Jnána the knowledge of another object, through an object (known by the sensitive knowledge). Of necessity (it is) preceded by sensitive knowledge. Here (knowledge) produced from words (is) primarily meant.

Commentary.

Shruta, literally means that which is heard (shru, to hear). Scriptural knowledge is of two kinds:—

1. Lettered or verbal (Aksharátmaka), 2. Letterless or non-verbal (Anakshrátmaka).

Verbal scriptural knowledge is derived from words which are composed of letters (Akshara) spoken or written; as when the eye sees the written word or the ear hears the spoken word 'SOUL,' the seeing and hearing gives us merely sensitive knowledge. What more we think about the meaning, and connotation of the word 'SOUL' is scriptural knowledge. It is called verbal scriptural know-

ledge; because it is derived from our sensitive knowledge of the word Soul.

Non-verbal scriptural knowledge is derived from all kinds of sensitive knowledge, except those kinds which can be reduced to words, written or spoken. E. G., you feel cold air; the knowledge of coldness is sensitive knowledge by means of touch of the skin. If you do not like it, that is unpleasant, it is (non-verbal) scriptural knowledge. It is derived from your knowledge of feeling of cold, which cannot be reduced to a mere word, written or spoken.

Verbal scriptural knowledge is possible only in rational beings. All the irrationals (asamjní) have only non-verbal scriptural knowledge.

Their sensitive knowledge is confined to perception (Avagraha) by the 5 senses, and indeterminate preception by all, except the eye. So, the irrationals have got only 9 out of 28 divisions.

The rationals (Sanjní) have the non-verbal scriptural knowledge also. Verbal scriptural knowledge (Aksháratmaka) is also called Shabda Jnána or Shabdaja produced by words. Non-verbal (Anakshrátmaka) scriptural knowledge is also called Linga-Jnána or Lingaja, produced by signs.

लोगणमसंखमिदा अणक्खरप्पे हवंति छट्ठाणा ।
बेरूवछट्ठवग्गपमाणं रूऊणमक्खरगं ॥ ३१६ ॥

लोकानामसंख्यमितानि अनक्षरात्मके भवन्ति षट्स्थानानि ।
द्विरूपषष्ठवर्गप्रमाणं रूपोनमक्षरगम् ॥ ३१६ ॥

316. In the non-verbal (Anaksharátmaka scriptural knowledge there) are innumerable times the spatial units of universe places with 6 (fold increase;) (The number of different individual letters) in the verbal (scriptural knowledge is) 6th term, of the square index series of 2 (Dvirúpa Varga Dhára) minus one.

Commentary.

6 fold increase -- (1) Increase by an infinite part (Ananta Bhága vriddhi) *i. e.* by adding an infinite part to the original.

2. Increase by innumerable part (Asankhyáta Bhága Vriddhi.)

3. Increase by a numerable part (Sankhyáta Bhága Vriddhi.)

4. Increase by numerable fold (Sankhyáta Gu̲na Vriddhi) *i. e.* numerable times added to the former.

5. Increase by innumerable times (Asankhyáta Gu̲na Vriddhi.)

(6) Increase by infinite times (Ananta Gu̲na Vriddhi.)

The 6th term—expression $\{ (((((2)^2)^2)^2)^2)^2 \}^2$ this is called Ekaṭṭhi. In this series the basic number is 2, and the index is also 2, each term is the square of the index of the immediately preceding term. Therefore it is called Dvirúpávarga Dhárá, because all the figures in it are 2 and the indices grow in a series of two to the power two, etc. The number of twos in any term is one more than the number of the term in the series and the number of the twos in the index is the number of the term itself. Thus the fourth term has 4 twos as its index and 5 twos in all. It is called Pan̲n̲áṭṭhi. It is equal to 65536.

The 5th term in the series has 5 twos in index and 6 in all. It is called Vádála. It is equal to $(65536)^2$.

The 6th term has 6 twos in index and 7 in all. It is called Ekaṭṭhi is equal to $(65536)^4$. The number of different unrepeated letters (Apunurukta Akshara) and their unrepeated combinations employed in the whole of the scriptures is (Ekaṭṭhi)—1 $= \{(65536)^4 - 1\}$ =184,467,440,737,095,516,15.

Total of the repeated letters is obviously very much more than the above number.

पज्जायक्खरपदसंघादं पडिवत्तियाणिजोगं च ।
दुगवारपाहुडं च य पाहुडयं वत्थु पुव्वं च ॥ ३१७ ॥

पर्यायाक्षरपदसंघातं प्रतिपत्तिकानुयोगं च ।
द्विकवारप्राभृतं च च प्राभृतकं वस्तु पूर्वं च ॥ ३१७ ॥

तेसिं च समासेहि य वीसविहं वा हु होदि सुदणाणं ।
आवरणस्सवि भेदा तत्तियमेत्ता हवंतित्ति ॥ ३१८ ॥

तेषां च समासैश्च विंशविधं वा हि भवति श्रुतज्ञानम् ।
आवरणस्यापि भेदा तावन्मात्रा भवन्ति इति ॥ ३१८ ॥

317-318. 1. Paryáya, 2. Akshara, 3 Pada, 4. Samgháta, 5. Pratipattika, 6. Anuyoga, 7. Prábhritaka-Prábhritaka,

8. Prábhrita, 9. Vastu, 10. Púrva. Samása being added to each of these, there are 20 kinds of scriptural knowledge. (There) are also the same number *i. e.* 20 kinds of scriptural knowledge obscuring (Karma, Shruta Jnáná Varníya-Karma.)

णवरि विसेसं जाणे सुहुमजहण्णं तु पज्जयं णाणं ।
पज्जायावरणं पुण तदनंतरणाणभेदम्हि ॥ ३१९ ॥
नवरि विशेषं जानीहि सूक्ष्मजघन्यं तु पर्यायं ज्ञानम् ।
पर्यायावरणं पुनः तदनन्तरज्ञानभेदे ॥ ३१९ ॥

319. Know the Paryáya knowledge to be the minimum (possessed by) a fine (completely undevelopable common soul, Nigoda). But the distinction (is that) Paryáya (knowledge) obscuring (Karma begins to obscure) knowledge from the next degree.

Commentary.

The meaning is that this is the minimum kind of knowledge, almost the point where knowledge entirely vanishes. In other words, this is the point from which the knowledge begins. Naturally this must be immune from the activity of Knowledge obscuring Karma.

सुहुमणिगोदअपज्जत्तयस्स जादस्स पढमसमयम्मि ।
हवदि हु सव्वजहण्णं णिच्चुग्घाडं णिरावरणं ॥ ३२० ॥
सूक्ष्मनिगोदापर्याप्तकस्य जातस्य प्रथमसमये ।
भवति हि सर्वजघन्यं नित्योद्घाटं निरावरणम् ॥ ३२० ॥

320. (Paryáya Knowledge) in the fine (completely) undevelopable common (soul, Nigoda) in the first instant of its birth is the lowest minimum, always open and unobscured.

Commentary.

The word open, also means unobscured by the scriptural-knowledge-obscuring Karma.

सुहुमणिगोदअपज्जत्तगेसु सगसंभवेसु भमिऊण ।
चरिमापुण्णतिवक्काणादिमवक्कट्ठियेव हवे ॥ ३२१ ॥

सूक्ष्मनिगोदापर्याप्तगेषु स्वकसंभवेषु भ्रमित्वा ।
चरमापूर्णत्रिवक्राणामादिमवक्रस्थिते एव भवेत् ॥ ३२१ ॥

321. (This Paryáya minimum, non-verbal, scriptural knowledge) is only in fine (completely) undevelopable common soul, (Nigoda) during the first turning, out of the three (maximum possible) turnings (in transmigration), to its last completely undevelopable (incarnation) after having been born in all its possible (mean births, 6012-minus this last one.)

Commentary.

This is so, because continuous wanderings in the same absolutely lowest form of existence cause the greatest pain, and generate the most instense kind of conation and knowledge-obscuring-Karmas. By the operation of such Karmas, when the soul moves towards the last of its mean births, it has absolutely the lowest degree of conation and of sensitive and non-verbal scriptural knowledge.

सुहमणिगोदअपज्जत्तयस्स जादस्स पढमसमयम्हि ।
फासिंदियमदिपुव्वं सुदणाणं लद्धिअक्खरयं ॥ ३२२ ॥

सूक्ष्मनिगोदापर्याप्तकस्य जातस्य प्रथमसमये ।
स्पर्शनेन्द्रियमतिपूर्वं श्रुतज्ञानं लब्ध्यक्षरकम् ॥ ३२२ ॥

322. In the fine (completely) undevelopable common (soul, Nigoda) in the first instant of its (moving towards the last) birth (there is) the minimum non-verbal (Labdhyakshara *i. e.* the minimum knowledge because it is indestructible; Akshara) destruction-subsidence (Kshyayopashama) of the Karmas which obscure the scriptural knowledge preceded by sensitive (knowledge) (by means of) sense of touch.

अवरुवरिम्मि अणंतमसंखं संखं च भागवड्ढीए ।
संखमसंखमणंतं गुणवड्ढी होंति हु कमेण ॥ ३२३ ॥

अवरोपरि अनन्तमसंख्यं संख्यं च भागवृद्धयः ।
संख्यमसंख्यमनन्तं गुणवृद्धयो भवन्ति हि क्रमेण ॥ ३२३ ॥

323. Above this minimum (paryáya) knowledge, (there) are certainly (6 stages) of increase, in succession, by infinite, innumerable and numerable part, and of increase by numerable, innumerable, and infinite fold.

जीवाणं च य रासी असंखलोगा वरं खु संखेज्जं ।
भागगुणम्हि य कमसो अवट्ठिदा होंति छट्ठाणा ॥ ३२४ ॥

जीवानां च च राशिः असंख्यलोका वरं खलु संख्यातम् ।
भागगुणयोश्चक्रमश अवस्थिता भवन्ति षट्स्थानाः ॥ ३२४ ॥

324. The (infinite, the innumerable and the numerable) are certainly fixed as the number of all the souls, innumerable times spatial units of universe, and the maximum numerable, for the 6 stages of (increase) by part or times in succession.

उव्वंकं चउरंकं पणछस्सत्तंक अट्ठअंकं च ।
छव्वड्ढीणं सण्णा कमसो संदिट्ठिकरणट्ठं ॥ ३२५ ॥

उर्वंकः चतुरङ्कः पञ्चषट्सप्ताङ्कः अष्टाङ्कश्च ।
षड्वृद्धीनां संज्ञा क्रमशः संदृष्टिकरणार्थम् ॥ ३२५ ॥

325. For exposition (in brief) the name of the 6 (stages of) increase respectively are the figure U (uru-much large, anka-figure) (Urvanka) ... fu.

The figure	4 ...	...	(Chaturanka)	... f4.
,, ,,	5 ...	...	(Panchanka)	... f5.
,, ,,	6 ...	...	(Shaṭanka)	... f6.
,, ,,	7 ...	...	(Saptanka)	... f7.
,, ,,	8 ...	...	(Ashṭanka)	... f8.

अंगुलअसंखभागे पुव्वगवड्ढीगदे दु परवड्ढी ।
एक्कं वारं होदि हु पुणो पुणो चरिमउड्ढित्ती ॥ ३२६ ॥

अङ्गुलासंख्यभागे पूर्वगवृद्धिगते तु परवृद्धिः ।
एकं वारं भवति हि पुनः पुनः चरमवृद्धिरिति ॥ ३२६ ॥

326. The preceding increase having been repeated (as many times as there are spatial units) in an innumerable part of a (linear) finger, the next increase takes place one time. Certainly this is done again and again till the last increase, (*i. e.* every one of 6 increases is repeated an innumerable part of a linear finger before the next one is taken).

Commentary.

Six fold increase may best be explained by an illustrative statement—

Let infinite be represented by 8.
,, innumerable ,, ,, 3.
,, numerable ,, ,, 2.

and let the first figure subject to increase be 48.

(1) Infinite part increase $= 48 + \frac{48}{8} = 48 + 6 = 54.$

(2) Innumerable ,, ,, $= 54 + \frac{54}{3} = 54 + 18 = 72.$

(3) Numerable ,, ,, $= 72 + \frac{72}{2} = 72 + 36 = 108.$

(4) Numerable fold ,, $= 108 + 108 \times 2 = 108 + 216 = 324,$

(5) Innumerable fold ,, $= 324 + 324 \times 3 = 324 + 972 = 1296.$

(6) Infinite fold ,, ,, $= 1296 + 1296 \times 8 = 1296 + 10368 = 11664.$

Thus if all the 6 kinds of increase take effect once on 48, it would amount to 11664.

Now let us see how this six-fold increase takes effect as stated in gatha 326, on the minimum scriptural knowledge called paryáya knowledge, possessed by a non-developable fine Nigoda vegetable *vide* gatha 321.

The infinite part increase takes place as many times as there are spatial units in an innumerable part of a linear finger (Súchi-angula), thereafter the innumerable part increase takes place only once. And again the infinite part increase takes place as many times as there are spatial units in an innumerable part of a linear finger, after which, the innumerable part increase shall take place a second time. Then again the infinite part increase shall happen as before, and the innumerable part increase once again. Proceeding in this manner the innumerable part increase should take place as many times as there are spatial units in an innumerable part of a linear finger. Then again the infinite part increase should take place as many times as there are spatial units in an innumerable part of a linear finger. There-after the numerable part increase

shall take place once, and the process of infinite part increase and innumerable part increase repeated as above; there-after the numerical part shall take place the second time. The process should be repeated again and again to complete the numerical part increase as many times as there are spatial units in an innumerable part of a linear finger. The process of infinite part increase and innumerable part increase should again be exhausted, the same number of times as above. Then again infinite part increase shall take place as many times as there are spatial units etc., etc., etc. Thereafter the numerable fold increase shall once take place. The whole of the preceding process from the very beginning being repeated we shall have numerable fold increase a second time.

The repetition of the process should be done as many times as there are spatial units in an innumerable part of a linear finger and then we shall have the numerable fold increase the same number of times. Now again the process from the very beginning should be repeated to complete the innumerable part increase, and numerable part increase and again the innumerable part increase the same number of times, then infinite part increase should be done the same number of times, afterwards once innumerable fold increase should be done. In order to complete this innumerable fold increase the same number of times, the same process from the very beginning should be repeated the same number of times.

Now-again the process preceding the first innumerable fold increase should be repeated.

Then after making infinite part increase as many times as there are spatial units in innumerable part of a linear finger, infinite fold increase should be done once.

The number thus gained will be the last figure of the six-fold increase. This figure should be taken as the first figure for calculating the second six-fold increase. Such six-fold increases effected innumerable times, the innumerable spatial units of the universe represent the extent of Paryáya-Samása-knowledge.

For further details see Sanskrit commentary of Gommatsara. The following table will show how the repetition of increases is done. U refers to infinite part, 4 to innumerable part, 5 to numerable part, 6 to numerable fold, 7 to innumerable fold and 8 to infinite fold. The recurrence of any one or more of these figures means their repetition as many times as there are spatial units in an innumerable part of a linear finger.

Table of 6 fold increase.

u u 4	u u 4	u u 5	u u 4	u u 4	u u 5	u u 4	u u 4	u u 6
u u 4	u u 4	u u 5	u u 4	u u 4	u u 5	u u 4	u u 4	u u 6
u u 4	u u 4	u u . 5	u u 4	u u 4	u u 5	u u 4	u u 4	u u 7
u u 4	u u 4	u u 5	u u 4	u u 4	u u 5	u u 4	u u 4	u u 6
u u 4	u u 4	u u 5	u u 4	u u 4	u u 5	u u 4	u u 4	u u 6
u u 4	u u 4	u u 5	u u 4	u u 4	u u 5	u u 4	u u 4	u u 7
u u 4	u u 4	u u 5	u u 4	u u 4	u u 5	u u 4	u u 4	u u 6
u u 4	u u 4	u u 5	u u 4	u u 4	u u 5	u u 4	u u 4	u u 6
u u 4	u u 4	u u 5	u u 4	u u 4	u u 5	u u 4	u u 4	u u 8

Here 8 occurs ... 1 time.
7 ,, ... 2 times.
6 ,, ... 6 ,,
5 ,, ... 18 ,,
4 ,, ... 54 ,,
u ,, ... 162 ,,

Total ... 243 ,, *vide* Gatha 330.

आदिमछट्ठाणम्मि य पंचय वड्ढी हवंति सेसेसु ।
छव्वड्ढीओ होंति हु सरिसा सव्वत्थ पदसंखा ॥ ३२७ ॥
आदिमषट्स्थाने च पञ्च वृद्धयो भवन्ति शेषेषु ।
षड्वृद्धयो भवन्ति हि सदृशा सर्वत्र पदसंख्या ॥ ३२७ ॥

327. (The six-fold increases take place innumerable times of the innumerable spatial units of the universe), In the first of the six-fold increases, there are 5 increases only. In the remaining (there) are 6 increases. The number of (Pada equal to spatial units in an innumerable, which is part of a linear finger) is the same everywhere.

Commentary.

The last increased figure of the first step is taken as the first figure of the second step, and therefore there are only 5 increases in the first step, and six in all the rest.

छट्ठाणाणं आदी अट्ठंकं होदि चरिममुव्वंकं।
जम्हा जहण्णणाणं अट्ठंकं होदि जिणदिट्ठं॥ ३२८॥

षट्स्थानानामादिः अष्टाङ्कं भवति चरममुर्वङ्कम्।
यस्माज्जघन्यज्ञानमष्टाङ्कं भवति जिनदिष्टम्॥ ३२८॥

328. In all the 6 places (series) the first (number in the first place) is (the last of the last places of series *i. e.*, infinite fold increase (Ananta-guṉa vriddhi, *i. e.*), the figure 8 (Ashṭánka). And the last is (infinite part increase) (Ananta bhága vriddhi), the figure U (urvanka). The minimum knowledge (Paryáya Jṉána) is also) the figure 8 (Ashtánka, *i. e.*, infinite fold) as the omniscient has seen.

Commentary.

In the six-fold increase, the last increase is the infinite-fold, which becomes the first commencing figure of the next six-fold increase. Then the last figure of any six-fold increase will be the infinite part increase preceding the infinite-fold increase. This infinite part increase is called Urvanka. The minimum knowledge is also called 8 Ashṭánka because it is infinite fold of the measure of degrees (Avíbhága Pratichheda) in the attribute of individuality (aguru-laghu).

एक्कं खलु अट्ठंकं सत्तंकं कंडयं तदो हेट्ठा।
रूवहियकंडएण य गुणिदकमा जावमुव्वंकं॥ ३२९॥

एकं खलु अष्टाङ्कं सप्ताङ्कं काण्डकं ततोधः।
रूपाधिककाण्डकेन च गुणितक्रमा यावदुर्वङ्कः॥ ३२९॥

329. The figure 8 (*i. e.*, infinite fold increase) (Ananta-guṉa vriddhi) (occurs only) once (in a six-fold series), the figure 7 (*i. e.*, innumerable fold increase (Asankhyáta guṉa vriddhi occurs a) Kánḍaka (times *i. e.* as many times as the linear finger (Súchiangula) is divided by innumerable). Descending (we go) up to the figure U (Urvanka *i. e.*, increase by infinite part Ananta-bhága-vriddhi). (The number of their occurence will be, obtained by multiplying each with a (Kánḍaka plus one).

Commentary.

8 occurs only one time.
7 ,, Káṇḍaka times.
6 ,, Káṇḍaka × (Káṇḍaka + 1)
5 ,, Káṇḍaka × (Káṇḍaka + 1)^2.
4. ,, Káṇḍaka × (Káṇḍaka + 1)^3.
u ,, Káṇḍaka × (Káṇḍaka + 1)^4.

सव्वसमासो णियमा रूवाहियकंडयस्स वग्गस्स ।
विंदस्स य संवग्गो होदित्ति जिणेहिं णिद्दिट्ठं ॥ ३३० ॥

सर्वसमासो नियमात् रूपाधिककाण्डकस्य वर्गस्य ।
वृन्दस्य च संवर्गो भवतीति जिनैर्निर्दिष्टम् ॥ ३३० ॥

330. The square of Káṇḍaka plus one multiplied by the cube of (Káṇḍaka plus one) is the total number (of all the increases in one set of 6 fold increase). So it has been said by the Conquerors (Jinas).

Commentary.

The statement in Gathas 329 and 330 may be illustrated as follows:–

Let Káṇḍaka be represented by 2.

Then the total number of increases in one set of six-fold increases will be $(2+1)^2 \times (2+1)^3 = 9 \times 27 = 243$ (*vide* gatha 330).

The separate increases dealt with in Gatha 329 may be shown as below:–

8=1	=	1
7=Káṇḍaka (K)	=	2
6=K (k+1) =2(2+1)	=	6
5=K (k+1)^2 = 2(2+1)^2	=	18
4=K (k+1)^3 = 2(2+1)^3	=	54
u=K (k+1)^4 = 2(2+1)^4	=	162
Total ...		243

Also see table to Gatha 326. The same numbers of increases is shown there.

उक्कस्ससंखमेत्तं तत्तिचउत्थेकदालछप्पराणं ।
सत्तदसमं च भागं गंतूण य लद्धिअक्खरं दुगुणं ॥ ३३१ ॥

उत्कृष्टसंख्यमात्रं तन्त्रिचतुर्थैकचत्वारिंशत्षट्पञ्चाशम् ।
सप्तदशमं च भागं गत्वा च लब्ध्यक्षरं द्विगुणम् ॥ ३३१ ॥

331. The minimum non-verbal knowledge (*i. e.*, Paryáya or Labdhyakshara Jnána becomes) double when three-fourths or 41 out of 56, or 7 out of 10, of the number of maximum numerable steps, have been worked out (in the process of numberable part increase).

एवं असंखलोगा अणक्खरप्पे हवंति छट्ठाणा ।
ते पज्जायसमासा अक्खरगं उवरि वोच्छामि ॥ ३३२ ॥

एवमसंख्यलोका अनक्षरात्मके भवन्ति षट्स्थानानि ।
ते पर्यायसमासा अक्षरगमुपरि वक्ष्यामि ॥ ३३२ ॥

332. Thus the six-fold increases in the non-verbal (Anaksharátmak (scriptural knowledge) are (innumerable by innumerable spatial units of) universe. All (these are) the (kinds of irreducible class of scriptural knowledge) or (Paryáya-Samása or Paryáya series). After this I shall describe the verbal scriptural knowledge (Aksharátmaka Shruta Jnána).

चरिमुव्वंकेणवहिदअत्थक्खरगुणिदचरिमुव्वंकं ।
अत्थक्खरं तु णाणं होदित्ति जिणेहिं णिद्दिट्ठं ॥ ३३३ ॥

चरमोर्वङ्केणावहितार्थाक्षरगुणितचरमोर्वंकम् ।
अर्थाक्षरं तु ज्ञानं भवतीति जिनैर्निर्दिष्टम् ॥ ३३३ ॥

333. Verbal scriptural knowledge (Arthákshara) divided (by what is got) after the last U, multiplied by (what is got) after the last U, is the verbal scriptural knowledge. This is said by the Conquerors.

Commentary.

Verbal scriptural knowledge is that which is got after an infinite fold increase (Ananta-guna-vriddhi) in the result of the last U, increase *i. e.* increase by infinite part. This divided by (Ekaṭṭhi – 1) is the minimum verbal scriptural knowledge (Akshara Jnána, knowledge of a letter).

The infinite degrees (Avibhága Pratichheda) contained in one letter-knowledge divided by the degrees (Avibhága Pratichheda) of U, the highest figure of Paryáya-Samása-knowledge is the infinite by which we have to multiply the Paryáya-Samása-knowledge to obtain verbal scriptural knowledge. This infinite is different from the infinite in the six-fold increases heretofore.

Akshara is of three kinds:—

(*i*) Capacity of possessing (minimum) verbal scriptural knowledge, produced by the destruction-subsidence of the scriptural-knowledge obscuring-Karma. It is called letter faculty, Labdhyakshara.

(*ii*) Sound produced by means of the vocal organs, lips, teeth, tongue, palate, throat, etc., are called letter sounds, Nirvritti Akshara.

(*iii*) Representation of sounds by letters is the letter-representation (Sthápaná Akshara).

पएणवणिज्जा भावा अणंतभागो दु अणभिलप्पाणं ।
पएणवणिज्जाणं पुण अणंतभागो सुदणिबद्धो ॥ ३३४ ॥

प्रज्ञापनीया भावा अनन्तभागस्तु अनभिलाप्यानाम् ।
प्रज्ञापनीयानां पुनः अनन्तभागः श्रुतनिबद्धः ॥ ३३४ ॥

334. Expressible matters, (*i. e.*, the total of knowledge as expressed by the Adorable (Arahanta) himself in His enlightened Voice, Divyadhvani or letterless speech, Anaksharáváni) is an infinite part of inexpressible (matter, *i. e.*, the total of all what is known to the omniscient). And only an infinite part of expressible (matter) can be digested as scriptural (knowledge).

एयक्खरादु उवरिं एगेगेणक्खरेण वड्ढंतो ।
संखेज्जे खलु उड्ढे पदणामं होदि सुदणाणं ॥ ३३५ ॥

एकाक्षरादुपरि एकैकेनाक्षरेण वर्धमानाः ।
संख्येये खलु वृद्धे पदनाम भवति श्रुतज्ञानम् ॥ ३३५ ॥

335. One letter (knowledge) increasing up to numerable (letters) the increase of letters being one by one, constitutes the scriptural knowledge named 'foot' (Pada).

Commentary.

All the intervening grades from 2-letter to the maximum numerable-letters-knowledge, excepting the last, *viz.*, Pada, are included in the term letter-class-knowledge Akshara-Samása.

सोलससयचउतीसा कोडी तियसीदिलक्खयं चेव ।
सत्तसहस्साट्ठसया अट्ठासीदी य पदवण्णा ॥ ३३६ ॥

षोडशशतचतुस्त्रिंशत्कोट्यः त्र्यशीतिलक्षकं चैव ।
सप्तसहस्राण्यष्टशतानि अष्टाशीतिश्च पदवर्णाः ॥ ३३६ ॥

336. The letters (Varṉa-Akshara) of a foot or (Pada) are (1631,83,07,888) sixteen hundred thirty four crores, eighty-three lacs and seven thousand eight hundred and eighty-eight.

Commentary.

Foot or Pada is of 3 kinds:—

(1) Arthapada meaning foot a combination of letters which conveys some meaning as "bring fire" "Agnim Ánaya."

(2) Pramána-pada, measure-foot, a fixed number of letters or syllables necessary for a particular kind of combination in prose or poetry, such as, " I bow to the Lord Mahávíra" (namah Shri-varddha Mánáya) Here the foot, consists of letters, forming a fourth part of verse of the metre called Anushṭupa.

(3) Maddhyama-Pada-middle-foot. It comprises 1634,83,07,888 letters as said in the above gatha. This pada is used as a unit of measurement, in describing the contents of the different Angas or parts of the scriptural-knowledge in gatha 350 and those which follow.

एयपदादो उवरिं एगेगेणक्खरेण वड्ढंतो ।
संखेज्जसहस्सपदे उड्ढे संघादणाम सुदं ॥ ३३७ ॥

एकपदादुपरि एकैकेनाक्षरेण वर्धमानाः ।
संख्येयसहस्रपदे वृद्धे संघातनाम श्रुतम् ॥ ३३७ ॥

337. One foot (pada), increasing upto numerable thousand (Padas), the increase of letters being one by one, constitutes (the division) of scriptural (knowledge) named "Sangháta."

Commentary.

The intermediate grades between (Pada) and (Sangháta) (foot and division) are Pada-Samása or foot-class. For each unit of numerable thousands, the number of letters in the middle foot is increased as many times as there are units in it, *i. e.* in the middle foot.

एक्कदरगदिणिरूवयसंघादसुदादु उवरिं पुव्वं वा ।
वण्णे संखेज्जे संघादे उड्ढम्हि पडिवत्ती ॥ ३३८ ॥

एकतरगतिनिरूपकसंघातश्रुतादुपरि पूर्वं वा ।
वर्णे संख्याते संघाते वृद्धे प्रतिपत्तिः ॥ ३३८ ॥

338. Beyond the division (Sangháta) scriptural (knowledge, (containing) description of one of the four conditions of existence (letters being added one by one) as before up to the number of numerable thousand (Sangháta) (divisions), (we have) Pratipatti "part" (scriptural knowledge).

Commentary.

The intermediate grades between Sangháta and Pratipatti are (Sangháta Samása).

चउगइसरूवरूवयपडिवत्तीदो दु उवरि पुव्वं वा ।
वण्णे संखेज्जे पडिवत्ती उड्ढम्हि अणियोगं ॥ ३३९ ॥

चतुर्गतिस्वरूपरूपकप्रतिपत्तितस्तु उपरि पूर्वं वा ।
वर्णे संख्याते प्रतिपत्तौ वृद्धे अनुयोगम् ॥ ३३९ ॥

339. "Pratipatti" (scriptural knowledge) describing the character of the four conditions of existence letters being added, (one by one) as before, up to the number, of numerable thousands (Pratipatti), we have "Anuyoga" (scriptural knowledge).

Commentary.

The intermediate grades between (Pratipatti) and (Anuyoga) are called (Pratipatti Samása).

चोद्दसमग्गणसंजुदअणियोगादुवरि वड्ढिदे वण्णे ।
चउरादीअणियोगे दुगवारं पाहुडं होदि ॥ ३४० ॥

चतुर्दशमार्गणासंयुतानुयोगादुपरि वर्धिते वर्णे।
चतुराद्यनुयोगे द्विकवारं प्राभृतं भवति ॥ ३४० ॥

340. "Beyond" Anuyoga (scriptural knowledge) containing 14 soul-quests (Márganá) letters being added (one by one as before) upto the four and other Anuyogas, (we have) "Prábhrita-Prábhrita" (scriptural knowledge).

Commentary.

The intermediate grades between Anuyoga and Prábhrita-Prábhrita are called Anuyoga-samása.

अहियारो पाहुडयं एयट्ठो पाहुडस्स अहियारो।
पाहुडपाहुडणामं होदित्ति जिणेहिं णिद्दिट्ठं ॥ ३४१ ॥

अधिकारः प्राभृतकमेकार्थः प्राभृतस्याधिकारः।
प्राभृतप्राभृतनामा भवतीति जिनैर्निर्दिष्टम् ॥ ३४१ ॥

341. Adhikára and Prábhrita (are) synonymous, Adhikára of Prábhrita is named Prábhrita-Prábhrita, it has been said by the Conquerors.

दुगवारपाहुडादो उवरिं वण्णे कमेण चउवीसे।
दुगवारपाहुडे संउड्ढे खलु होदि पाहुडयं ॥ ३४२ ॥

द्विकवारप्राभृतादुपरि वर्णे क्रमेण चतुर्विंशतौ।
द्विकवारप्राभृते संवृद्धे खलु भवति प्राभृतकम् ॥ ३४२ ॥

342. Beyond Prábhrita Prábhrita (scriptural knowledge) letters (being added) successively (as before) up to 24 Prábhrita-Prábhrita, (there) is the "Prábhrita."

Commentary.

The intermediate grades between Prábhrita Prábhrita and Prábhrita are called Prábhrita-Prábhrita-Samása.

वीसं वीसं पाहुडअहियारे एक्क वत्थुअहियारो।
एक्केक्कवण्णउड्ढी कमेण सव्वत्थ णायव्वा ॥ ३४३ ॥

विंशतौ विंशतौ प्राभृताधिकारे एको वस्त्वधिकारः।
एकैकवर्णवृद्धिः क्रमेण सर्वत्र ज्ञातव्या ॥ ३४३ ॥

343. Each chapter (Adhikára) of 20 Prábhritas (makes,) one Vastu Adhikára. Successive increase by one letter, should be known (to take place) every where.

Commentary.

The intermediate grades between Prábhrita and Vastu are called Prábhrita-Samása.

दस चोद्सट्ठ अट्ठारसयं बारं च बार सोलं च ।
वीसं तीसं पराणारसं च दस चदुसु वत्थूणं ॥ ३४४ ॥

दश चतुर्दशाष्ट अष्टादशकं द्वादश च द्वादश षोडश च ।
विंशतिः त्रिंशत् पञ्चदश च दश चतुर्षु वस्तूनाम् ॥ ३४४ ॥

344. Ten, fourteen, eight, eighteen, twelve, twelve, sixteen, twenty, thirty, fifteen, ten in 4 each, (are the numbers of) vastus (in the 14 Púrvas.)

उप्पायपुव्वगाणियविरियपवादत्थिणत्थियपवादे ।
णाणासच्चपवादे आदाकम्मप्पवादे य ॥ ३४५ ॥

उत्पादपूर्वाग्रायणीयवीर्यप्रवादास्तिनास्तिप्रवादानि ।
ज्ञानसत्यप्रवादे आत्मकर्मप्रवादे च ॥ ३४५ ॥

पच्चक्खाणे विज्जाणुवादकल्लाणपाणवादे य ।
किरियाविसालपुव्वे कमसोथ तिलोयबिंदुसारे य ॥ ३४६ ॥

प्रत्याख्यानं वीर्यानुवादकल्याणप्राणवादानि च ।
क्रियाविशालपूर्वं क्रमश अथ त्रिलोकबिन्दुसारं च ॥ ३४६ ॥

345-346. Utpáda Púrva, Agráyaniya, Vírya-Praváda, Asti-násti-Praváda, Jnána Praváda, Satya-Praváda, Átma-Praváda, Karma-Praváda, Pratyákhyána, Viryánuváda, Kalyána-váda, Prána-váda, Kriyá-vishála, and Triloka-vindu-sára (are 11) Púrvas respectively, (corresponding to the 14 sets of vastus in gatha 344).

पण णउदिसया वत्थू पाहुडया तियसहस्सणवयसया ।
एदेसु चोद्दसेसु वि पुव्वेसु हवंति मिलिदाणि ॥ ३४७ ॥

पञ्चनवतिशतानि वस्तूनि प्राभृतकानि त्रिसहस्रनवशतानि ।
एतेषु चतुर्दशस्वपि पूर्वेषु भवन्ति मिलितानि ॥ ३४७ ॥

347. And in these 14 Purvas taken together (there) are 195 vastus and 3900 Prábhritas.

अत्थक्खरं च पदसंघादं पडिवत्तियाणिजोगं च ।
दुगवारपाहुडं च य पाहुडयं वत्थुपुव्वं च ॥ ३४८ ॥

अर्थाक्षरं च पदसंघातं प्रतिपत्तिकानुयोगं च ।
द्विकवारप्राभृतं च च प्राभृतकं वस्तुपूर्वं च ॥ ३४८ ॥

कमवण्णुत्तरवड्ढिय ताण समासा य अक्खरगदाणि ।
णाणवियप्पे वीसं गंथे बारस य चोद्दसयं ॥ ३४९ ॥

क्रमवर्णोत्तरवर्धिते तेषां समासाश्च अक्षरगताः ।
ज्ञानविकल्पे विंशतिः ग्रन्थे द्वादश च चतुर्दशकम् ॥ ३४९ ॥

348-349. Arthákshara, Pada, Sangháta, Pratipattika, Anuyoga, Prábhrita-Prábhrita, Prábhrita, Vastu, and Púrva.—These with their respective classes (Samása) (produced) by successively adding a letter, (form the 18 divisions of) verbal scriptural knowledge. (And these eighteen with the two, Paryáya and Paryáya class(samàsa) make the, 20 divisions of (scriptural) knowledge. (Reduced) to the form of books (scriptural knowledge consists of) 12 angas and 14 (Púrvas) and (14 Prakírnakas.)

बारुत्तरसयकोडी तेसीदी तह य होंति लक्खाणं ।
अट्ठावण्णसहस्सा पंचेव पदाणि अंगाणं ॥ ३५० ॥

द्वादशोत्तरशतकोट्यः त्र्यशीतिस्तथा च भवन्ति लक्षानाम् ।
अष्टापञ्चाशत्सहस्राणि पञ्चैव पदानि अङ्गानाम् ॥ ३५० ॥

350. (The total number of middle) feet in the Angas is one hundred twelve crores, eighty-three lacs, fifty-eight thousands and five, (112,83,58005).

अडकोडिएयलक्खा अट्ठसहस्सा य एयसदिगं च।
पएणत्तरि वएणाओ पइएणयाणं पमाणं तु ॥ ३५१ ॥
अष्टकोट्येकलक्षाणि अष्टसहस्राणि च एकशतं च।
पञ्चसप्ततिः वर्णाः प्रकीर्णकानां प्रमाणं तु ॥ ३५१ ॥

351. (The total) number of (unrepeated) letters in the (14) Prakírṇakas is eight crores, one lac, eight thousand one hundred and seventy-five, (8,01,08,175.)

तेत्तीस वेंजणाइं सत्तावीसा सरा तहा भणिया।
चत्तारि य जोगवहा चउसट्ठी मूलवएणाओ ॥ ३५२ ॥
त्रयस्त्रिंशत् व्यञ्जनानि सप्तविंशतिः स्वरास्तथा भणिताः।
चत्वारश्च योगवहाः चतुःषष्टिः मूलवर्णाः ॥ ३५२ ॥

352. Thirty three consonants (Vyanjana), 27 Vowel sounds (*i. e.* slight, hrisva; long, Dírgha; prolonged, Pluta; of each of the 9 vowels, a (अ), i (इ), u (उ), ri (ऋ), lri (ऌ), e (ए), ai (ऐ), o (ओ), au (औ), and 4 mixed sounds (Yoga-váha) *i. e.* Anusvára (ं). Visarga (:), the gutteral sound formed at the roof of the tongue (Jihvá-múliya) *i. e.* the visarga or h (:) before K (क) and Kh (ख) and the aspirate visarga h (:) before P (प) and Ph (फ), formed by the lips, therefore called Upadhmáníya from Upadhmáns (lip)—are the 64 root-letters or representations of sounds (Mula-Varṇa.)

Commentary.

These 64 are without beginning Anádí, and without end, Ananta.

चउसट्ठिपदं विरलिय दुगं च दाऊण संगुणं किच्चा।
रूऊणं च कुए पुण सुदणाणस्सक्खरा होंति ॥ ३५३ ॥
चतुःषष्टिपदं विरलयित्वा द्विकं च दत्त्वा संगुणं कृत्वा।
रूपोनं च कृते पुनः श्रुतज्ञानस्याक्षराणि भवन्ति ॥ ३५३ ॥

353. Having distributed the 64 letters (*i. e.* having put down figure 1 in 64 places) and placing 2 (on every one) (then) multiplying (all the twos) with each other (*i. e.* raising two to the power of sixty four. 2^{64}), and

subtracting 1, (from it) we find (the total number of) the letters of Scriptural knowledge.

Commentary.

There are 64 letters. According to the number of letters grouped together, they can be placed in 64 groups. No combination in a group is to be repeated, *i. e.*, no permutation is allowed. For example, क्, ख् make only 3 forms, क्, ख्, क्ख and not four, क्, ख्, क्ख, ख्क whether appearing singly or combined together. The total number of forms would be (2^{64}—1). The following table shows the number of forms, in which the first ten consonants can appear, either singly or combined together,

Number of combinations of.	क K	ख Kh	ग G	घ Gh	ङ N	च Ch	छ Chh	ज J	झ Jh	ञ N
1 Letter each.	1	1	1	1	1	1	1	1	1	1
2 Letters each.		1	2	3	4	5	6	7	8	9
3 Letters each.			1	3	6	10	15	21	28	36
4 Letters each.				1	4	10	20	35	56	84
5 Letters each.					1	5	15	35	70	126
6 Letters each.						1	6	21	56	126
7 Letters each.							1	7	28	84
8 Letters each.								1	8	36
9 Letters each.									1	9
10 Letters each.										1
Total ...	1	2	4	8	16	32	64	128	256	512
	2^0	2^1	2^2	2^3	2^4	2^5	2^6	2^7	2^8	2^9

The last total for 64 letters will be 2^{63}. We, then, have the geometrical series of 64 (n) terms, with $2^0=1$, as the first term (a), and 2 as the common ratio (r). Applying the formula $S=\frac{a(1-r^n)}{1-r}$, we have the total number of forms for 64 letters as $\frac{2^0(1-2)^{64}}{1-2}=\frac{1-2^{64}}{-1}=2^{64}-1$, which may also be expressed as Ekaṭṭhi minus one.

एकट्ठचच य छस्सत्तयं चच य सुण्णसत्ततियसत्ता ।
सुण्णं णव पण पंच य एक्कं छक्केक्कगो य पणगं च ॥ ३५४ ॥

एकाष्टचच च षट्सप्तकं चच च शून्यसप्तत्रिकसप्त ।
शून्यं नव पञ्च पञ्च च एकं षट्कैककश्च पञ्चकं च ॥ ३५४ ॥

354. One, eight, four, four, six, seven, four, four, zero, seven, three, seven, zero, nine, five, five, one, six, one, and five.—(*i.e.* 1,84,46,74,40,73,70,95,51,615=$(2^{64}-1)$=(Ekatthi-1) is the total number of letters and their unrepeated combinations).

मज्झिमपदक्खरवहिदवण्णा ते अंगपुव्वगपदाणि ।
सेसक्खरसंखा ओ पइण्णयाणं पमाणं तु ॥ ३५५ ॥

मध्यमपदाक्षरावहितवर्णास्ते अङ्गपूर्वगपदानि ।
शेषाक्षरसंख्या अहो प्रकीर्णकानां प्रमाणं तु ॥ ३५५ ॥

355. (The total of these) letters divided by (the number of) letters in a middle foot (Madhyam pada) is (the total number of middle) feet (Madhyama-padas) in the (Angas and Púrvas.) And O (pupil) ! (the number of) the remaining letters is the number (of letters) in the (fourteen) (Prakírṉakas.)

आयारे सुद्दयडे ठाणे समवायणामगे अंगे ।
तत्तो विक्खापण्णत्तीए णाहस्स धम्मकहा ॥ ३५६ ॥

आचारे सूत्रकृते स्थाने समवायनामके अङ्गे ।
ततो व्याख्याप्रज्ञप्तौ नाथस्य धर्मकथायां ॥ ३५६ ॥

तो वासयअज्झयणे अंतयडे णुत्तरोववाददसे ।
पण्हाणं वायरणे विवायसुत्ते य पदसंखा ॥ ३५७ ॥

तत उपासकाध्ययने अन्तकृते अनुत्तरौपपाददशे ।
प्रश्नानां व्याकरणे विपाकसूत्रे च पदसंख्या ॥ ३५७ ॥

अट्ठारस छत्तीसं बादालं अडकदी अडवि छप्पएणं ।
सत्तरि अट्ठावीसं चउदालं सोलस सहस्सा ॥ ३५८ ॥
अष्टादश षट्त्रिंशत् द्वाचत्वारिंशत् अष्टकृतिः अष्टद्वि षट्पञ्चाशत् ।
सप्ततिः अष्टाविंशतिः चतुश्चत्वारिंशत् षोडश सहस्राणि ॥३५८॥

इगिदुगपंचेयारं तिवीसदुतिणउदिलक्ख तुरियादी ।
चुलसीदिलक्खमेया कोडी य विवागसुत्तम्हि ॥ ३५६ ॥
एकद्विपञ्चैकादश त्रयोविंशतिद्वित्रिनवतिलक्षं चतुर्थादिषु ।
चतुरशीतिलक्षमेका कोटिश्च विपाकसूत्रे ॥ ३५६ ॥

356-57-58-59. In (Ácháránga). (Sútrá-kritánga, Sthánánga, Samaváyánga, Vyákhyáprajnapti, Dharma-Kathánga, Upásaká-dhyanánga, Antah-kriddashánga. Anuttarau-papá·dikadashánga, Prashna-Vyákarana, and Vipáka Sutra,) the number of middle feet (Padas respectively is) eighteen, thirty-six, forty-two, square of eight, twenty-eight, fifty-six, seventy, twenty-eight, forty-four (and) sixteen thousands, and one, two, five, eleven, twenty-three, ninety-two, ninety-three lacs are to be added in the fourth and the following. (They are) eighty-four lacs and one crore in Vipáka-sútra.

Commentary.

The middle feet of the 11 angas are respectively eighteen thousand (18,000), thirty-six thousand (36,000) forty-two thousand (42,000), one lac and sixty-four thousand(1,64,000), two lacs and twenty-eight thousand (2,28,000), five lacs and fifty-six thousand (5,56000), eleven lacs and seventy thousand (11,70,000), twenty-three lacs and twenty-eight thousands (23,28,000), ninety-two lacs and forty four thousand (92,44,000), ninety-three lacs and sixteen thousand (93,16,000), and one crore and eighty-four lacs (1,84,00,000).

वापणनरनोनानं एयारंगे जुदा हु वादम्मि ।
कनजतजमताननमं जनकनजयसीम बाहिरे वएणा ॥३६०॥
वापणनरनोनानं एकादशाङ्गे युतिर्हि वादे ।
कनजतजमताननमं जनकनजयसीम बाह्ये वर्णाः ॥ ३६० ॥

360. (The figures of) total number (of feet, Pada) in the eleven Angas (are) 415,020,00. And in the (Drishti) Váda (*i.e.* Drishti Praváda), the 12th Anga it is 108,685,005. And in the (non-anga) (scriptures *i. e.* 14 Prakírnákas of (Angá Váhya) the (total number of) letters (is) 80,108,175.

Commentary.

The number of letters have been taken according to the notation given before, on page 104.

चंदरविजंबुदीवयदीवसमुद्दयवियाहपएणत्ती ।
परियम्मं पंचविहं सुत्तं पढमाणि जोगमदो ॥ ३६१ ॥
चन्द्ररविजम्बूद्वीपकद्वीपसमुद्रकव्याख्याप्रज्ञप्तयः ।
परिकर्म पञ्चविधं सूत्रं प्रथमानुयोगमतः ॥ ३६१ ॥
पुव्वं जलथलमाया आगासयरूवगयामिमा पंच ।
भेदा हु चूलियाए तेसु पमाणं इणं कमसो ॥ ३६२ ॥
पूर्वं जलस्थलमायाकाशकरूपगता इमे पञ्च ।
भेदा हि चूलिकायाः तेषु प्रमाणमिदं क्रमशः ॥३६२ ॥

361-62. (The twelfth anga consists of) 5 kinds of Parikarma, Chandra-prajnapti, Súrya-prajnapti Jambú-dvípa-prajnapti, Dvípa-Samudra-prajnapti, Vyákhyá prajnapti; (one) Sútra (one) Prathamánuyoga; (14) (Púrvas, and the five kinds of Chúliká; Jala-gatá, Sthalagatá Máyá-gatá, Ákáshagatá, Rúpa-gatá. The number of these (is given below) in their order.

गतनम मनगं गोरम मरगत जवगातनोननं जजलक्खा ।
मननन धममननोननामं रनधजधरानन जलादी ॥ ३६३॥
गतनम मनगं गोरम मरगत जवगातनोननं जजलक्षाणि ।
मननन धममननोननामं रनधजधरानन जलादिषु ॥ ३६३ ॥
याजकनामेनाननमेदाणि पदाणि होंति परिकम्मे ।
कानवधिवाचनानमेसो पुण चूलियाजोगो ॥ ३६४ ॥
याजकनामेनाननमेतानि पदानि भवन्ति परिकर्माणि ।
कानवधिवाचनाननमेषः पुनः चूलिकायोगः ॥ ३६४ ॥

363-64. 36,05,000; 5,03,000; 3,25,000; 52,36,000; 84,36,000; 88,00,000; 5,000; 95,50,00,005; and 20,989,200, in each of the (5 chúlikás) Jala-gatá etc; and 1,810,5000 is (the total of) feet in Pari-karma, and 10,49,46,000 is the total of (feet in chúlikas).

पण्णट्ठदाल पणतीस तीस पण्णास पण्ण तेरसदं ।
णउदी दुदाल पुव्वे पणवण्णा तेरससयाइं ॥ ३६५ ॥
पञ्चाशदष्टचत्वारिंशत् पञ्चत्रिंशत् त्रिंशत् पञ्चाशत् पञ्चाशत्
त्रयोदशशतम् ।
नवतिः द्वाचत्वारिंशत् पूर्वे पञ्चपञ्चाशत् त्रयोदशशतानि ॥३६५॥

छस्सयपण्णासाइं चउसयपण्णास छसयपणुवीसा ।
बिहि लक्खेहि दु गुणिया पंचम रूऊण छज्जुदा छट्ठे ॥ ३६६ ॥
षट्छतपञ्चाशानि चतुःशतपञ्चाशत् षट्छतपचविंशतिः ।
द्वाभ्यां लक्षाभ्यां तु गुणितानि पञ्चमं रूपोनं षड्युतानि षष्ठे ३६६

365-66. (The middle feet in the 14) Púrvas (respectively are), fifty, forty-eight, thirty-five, thirty, fifty, fifty, thirteen hundred, ninety, forty-two, fifty-five, thirteen hundred, six hundred fifty, four hundred fifty, six hundred-twenty-five, each multiplied by two lacs; and subtract one from the fifth; and add six to the sixth.

सामाइयचउवीसत्थयं तदो वंदणा पडिक्कमणं ।
वेणइयं किदियम्मं दसवेयालं च उत्तरज्झयणं ॥ ३६७ ॥
सामायिकचतुर्विंशस्तवं ततो वंदना प्रतिक्रमणम् ।
वैनयिकं कृतिकर्म दशवैकालिकं च उत्तराध्ययनम् ॥ ३६७ ॥

कप्पववहारकप्पाकप्पियमहकप्पियं च पुंडरियं ।
महपुंडरीयणिसिहियामिदि चोद्दसमंगबाहिरयं ॥ ३६८ ॥
कल्प्यव्यवहार-कल्प्याकल्प्य-महाकल्प्यं च पुण्डरीकम् ।
महापुण्डरीकानिषिद्धिका इति चतुर्दशाङ्गबाह्यम् ॥ ३६८ ॥

367-68. The fourteen non-anga (Anga-Váhya, Prakírnakas are), Sámáyika, chatura-vinsha-stava, Vandaná, Pratikramana, Vainayika, Kriti-karma, Dashavaikálika, Uttará-dhyayana, Kalpa Vyavahára, Kalpá-Kalpya, Mahákalpya, Pundaríka, Mahá-pundaríka, and Nishiddhiká).

Note—For further particulars, see Tattwartha Sutra 20, Chapter I, S. B. J., Vol. II, by Jaini.

सुदकेवलं च णाणं दोण्णिवि सरिसाणि होंति बोहादो ।
सुदणाणं तु परोक्खं पच्चक्खं केवलं णाणं ॥ ३६९ ॥
श्रुतकेवलं च ज्ञानं द्वे अपि सदृशे भवतो बोधात् ।
श्रुतज्ञानं तु परोक्षं प्रत्यक्षं केवलं ज्ञानम् ॥ ३६९ ॥

369. (Viewed) as knowledge, (full) scriptural and perfect knowledge, both are equal; but scriptural knowledge (is) indirect (Paroksha), and perfect knowledge (is) direct (Pratyaksha).

अयहीयदित्ति ओही सीमाणाणेत्ति वण्णियं समये ।
भवगुणपच्चयविहियं जमोहिणाणेत्ति णं बेंति ॥ ३७० ॥
अवधीयते इत्यवधिः सीमाज्ञानमिति वर्णितं समये ।
भवगुणप्रत्ययविधिकं यदवधिज्ञानमिति ब्रुवन्ति ॥ ३७० ॥

370. (Visual knowledge is called) Avadhi, because it is limited (Avadhíyate), and it is called in the scriptures Símá jnána (bounded knowledge, because it is bounded in respect of its subject matter, Dravya, its scope in space, Kshetra, its duration in time, Kála, and its different conditions Bháva). And the Conquerors speak of visual knowledge as of (2) kinds, produced by birth (Bhava-pratyaya), or by merit (Guna-pratyaya).

भवपच्चइगो सुरणिरयाणं तित्थेवि सव्वअंगुत्थो ।
गुणपच्चइगो णरतिरियाणं संखादिचिह्नभवो ॥ ३७१ ॥
भवप्रत्ययकं सुरनारकाणां तीर्थेपि सर्वाङ्गोत्थम् ।
गुणप्रत्ययकं नरतिरश्चां शंखादिचिह्नभवम् ॥ ३७१ ॥

371. Birth born (Bhava-pratyaya, Visual knowledge, is possessed by) celestial and hellish beings, and also by the Tírthankaras, and rises (from the destruction-subsidence of visual-knowledge-obscuring Karma), in all (parts of) the body. Merit-born (Guṉa-pratyaya visual-knowledge is acquired) by human and sub-human beings, and rises (from the destruction-subsidence of visual-knowledge-obscuring Karma in body above the navel) at the marks of conch etc. (*e.g.* lotus, bolt, svastika, etc.)

गुणपच्चइगो छद्धा अणुगावट्ठिदपवड्ढमाणिदरा ।
देसोही परमोही सव्वोहित्ति य तिधा ओही ॥ ३७२ ॥
गुणप्रत्ययकः षोढा अनुगावस्थितप्रवर्धमानेतरे ।
देशावधिः परमावधिः सर्वावधिरिति च त्रिधा अवधिः ॥३७२॥

372. Merit-born (visual knowledge is) of 6 kinds, (1) Accompanying (Anugámi), (2) stead-fast (Avasthita), (3) increasing (Vardha-mána), and their opposites, [(4) Non-accompanying (Ananugámi), (5) unsteady or changeable (Anavasthita), (6) decreasing (Híyamána)]. And (generally there are) 3 kinds of visual (knowledge), Partial-visual (knowledge, Deshá-vadhi), High visual (knowledge Parmá-vadhi) and Full visual (knowledge, Sarvá-vadhi).

भवपच्चइगो ओही देसोही होदि परमसव्वोही ।
गुणपच्चइगो णियमा देसोही वि य गुणे होदि ॥ ३७३ ॥
भवप्रत्ययकोवधिः देशावधिः भवति परमसर्वावधिः ।
गुणप्रत्ययको नियमात् देशावधिरपि च गुणे भवति ॥ ३७३ ॥

373. Birth-born (Bhava-Pratyaya) visual (knowledge) is necessarily partial visual (knowledge, Deshá-vadhi). High (Parama) and Full (Sarva) visual-knowledge (is necessarily) merit-born (Guṉa-Pratyaya). Partial Visual knowledge also may be merit (born).

देसावहिस्स य अवरं णरतिरिये होदि संजदह्मि वरं ।
परमोही सव्वोही चरमसरीरस्स विरदस्स ॥ ३७४ ॥

देशावधेश्च अवरं नरतिरश्चि भवति संयते वरम् ।
परमावधिः सर्वावधिः चरमशरीरस्य विरतस्य ॥ ३७४ ॥

374. The minimum of partial visual (knowledge) is (acquired by merit) by human and sub-human beings; the maximum, by the self-controlled (Sanyamí saints).

High-visual (Parmá-vadhi) and Full-visual (Sarvá-vadhi) (knowledge rise only) in vowful (saints) in their last incarnation.

पडिवादी देसोही अप्पडिवादी हवंति सेसा ओ ।
मिच्छत्तं अविरमणं ण य पडिवज्जंति चरिमदुगे ॥ ३७५ ॥
प्रतिपाती देशावधिः अप्रतिपातिनौ भवतः शेषौ अहो ।
मिथ्यात्वमविरमणं न च प्रतिपद्यन्ते चरमद्विके ॥ ३७५ ॥

375. Well!partial visual (knowledge is) fallible (Pratipátí), the remaining two are in-fallible (Apràtipátí). (Souls having the) last two kinds (of visual knowledge) cannot have wrong belief or vowlessness.

दव्वं खेत्तं कालं भावं पडिरूवि जाणदे ओही ।
अवरादुक्कस्सोत्ति य वियप्परहिदो दु सव्वोही ॥ ३७६ ॥
द्रव्यं क्षेत्रं कालं भावं प्रतिरूपि जानीते अवधिः ।
अवरादुत्कृष्ट इति च विकल्परहितस्तु सर्वावधिः ॥ ३७६ ॥

376. Visual (knowledge) from its minimum to its maximum, in respect of its subject matter, (Dravya), scope (Kshetra), Time (Kála) and condition (Bháva) knows (only) material (objects). And the Full Visual knowledge is free from the distinctions of (minimum and maximum).

Commentary.

Matter alone can be the object of visual knowledge. Soul mixed up with matter, namely all mundane souls, are also, therefore, knowable by it.

णोकम्मुरालसंचं मज्झिमजोगोज्जियं सविस्सचयं ।
लोयविभत्तं जाणदि अवरोही दव्वदो णियमा ॥ ३७७ ॥

नोकर्मौदारिकसंचयं मध्यमयोगार्जितं सविस्रसोपचयम् ।
लोकविभक्तं जानाति अवरावधिः द्रव्यतो नियमात् ॥ ३७७ ॥

377. The collection (Sanchaya) of quasi-karmic (no-karma), physical (audárika) molecules acquired by medium vibratory activity (Yoga of the soul) with its naturally attendant (Visrasopachaya group of atoms), divided by (the innumerable spatial units of) the universe (Loka, is what) minimum visual (knowledge) necessarily knows as (its) subject matter.

Commentary.

Collection here means $1\frac{1}{2}$ times guṇa-háni unit of bondage (Samaya-Prabaddha). Obviously grosser things can be the subject matter of this minimum visual knowledge. But finer matter cannot be known by this minimum visual knowledge.

सुहुमणिगोदअपज्जत्तयस्स जादस्स तदियसमयम्हि ।
अवरोगाहणमाणं जहण्णयं ओहिखेत्तं तु ॥ ३७८॥

सूक्ष्मनिगोदापर्याप्तकस्य जातस्य तृतीयसमये ।
अवरावगाहनमानं जघन्यकमवधिक्षेत्रं तु ॥ ३७८ ॥

378. In the third instant of the birth of fine (completely) undevelopable common (soul, Súkshma Labdhya-Paryápta Nigoda) there is the minimum extent of localisation. (This is) the minimum scope in space of the visual-knowledge.

Commentary.

Minimum Visual-knowledge comprehends only the objects given in the last Gatha located in the space given here. The grosser matters also to be knowable by minimum visual knowledge must not occupy more space than mentioned here.

अवरोहिखेत्तदीहं वित्थारुस्सेहयं ण जाणामो ।
अण्णं पुण समकरणे अवरोगाहणपमाणं तु ॥ ३७९ ॥

अवरावधिक्षेत्रदीर्घं विस्तारोत्सेधकं न जानीमः ।
अन्यत् पुनः समीकरणे अवरावगाहनप्रमाणं तु ॥ ३७९ ॥

379. We do not know the length, breadth and height in space of minimum visual (knowledge) separately. But its cubic volume (Samíkaraṉa) is the extent in space of minimum (Visual knowledge.)

Commentary.

The extent in space of the body of a fine completely undevelopable common soul in the 3rd instant from its birth being the absolute minimum cannot be reduced to its length, breadth, and height, in any linear measure which can be comprehended by the human mind. This is what is meant in the gatha.

Otherwise there are innumerable spatial-units even in the space occupied by this body, and each one of them is perfectly plain to the all-knowledge of the Omniscient.

अवरोगाहणमाणं उस्सेहंगुलअसंखभागस्स ।
सूइस्स य घणपदरं होदि हु तक्खेत्तसमकरणे ॥ ३८० ॥

अवरावगाहनमानमुत्सेधाङ्गुलासंख्यभागस्य ।
सूचेश्च घनप्रतरं भवति हि तत्क्षेत्रसमीकरणे ॥ ३८० ॥

380. The extent of the minimum localisation is an innumerable part of an ordinary finger (Utseda-angula.) And the spatial volume of it is the cube of its base (Súchí.)

अवरं तु ओहिखेत्तं उस्सेहं अंगुलं हवे जम्हा ।
सुहुमोगाहणमाणं उवरि पमाणं तु अंगुलयं ॥ ३८१ ॥

अवरं तु अवधिक्षेत्रमुत्सेधमङ्गुलं भवेद्यस्मात् ।
सूक्ष्मावगाहनमानमुपरि प्रमाणं तु अङ्गुलम् ॥ ३८१ ॥

381. The minimum spatial extent (Kshetra) of visual (knowledge) is (measured) by Utseda angula, because (its measure is) the extent of the space occupied by (the body of the) fine (completely undevelopable common soul in 3rd instant of its birth.) Beyond this (the measure is by) (Pramáṉa-angula) (equal to 500 Utsedángula).

अवरोहिखेत्तमज्झे अवरोही अवरदव्वमवगमदि ।
तद्दव्वस्सवगाहो उस्सेहासंखघणपदरा ॥ ३८२ ॥

अवरावधिक्षेत्रमध्ये अवरावधिः अवरद्रव्यमवगच्छति ।
तद्द्रव्यस्यावगाह उत्सेधासंख्यघनप्रतराः ॥ ३८२ ॥

382. Minimum visual (knowledge) knows the minimum matter (which is in the minimum spacial extent of visual (knowledge.) The volume of that subject matter is the cube of the innumerable part of an Utseda-finger.

आवलिअसंखभागं तीदभविस्सं च कालदो अवरं ।
ओही जाणदि भावे कालअसंखेज्जभागं तु ॥ ३८३ ॥
आवल्यसंख्यभागमतीतभविष्यच्च कालतः अवरम् ।
अवधिः जानाति भावे कालासंख्यातभागं तु ॥ ३८३ ॥

383. Minimum visual-knowledge as to time knows (its proper subject matter of the present), past and future to the extent of an innumerable part of a wink, Ávalí. As regards conditions, (minimum-visual knowledge knows) an innumerable part of (the conditions in the minimum) time (given above).

अवरद्दव्वादुवरिमदव्ववियप्पाय होदि धुवहारो ।
सिद्धाणंतिमभागो अभव्वसिद्धादणंतगुणो ॥ ३८४ ॥
अवरद्रव्यादुपरिमद्रव्यविकल्पाय भवति ध्रुवहारः ।
सिद्धानन्तिमभागः अभव्यसिद्धादनन्तगुणः ॥ ३८४ ॥

384. For the different divisions of the subject matter (Dravya) beyond the minimum subject matter, (there) is Dhruvahára (geometric progression with a fractional common ratio). (It is) an infinite part of the liberated souls or infinite times (the number of) souls which are incapable of liberation (Abhavya).

धुवहारकम्मवग्गणगुणगारं कम्मवग्गणं गुणिदे ।
समयपबद्धपमाणं जाणिज्जो ओहिविसयम्हि ॥ ३८५ ॥
ध्रुवहारकार्मणवर्गणागुणकारं कार्मणवर्गणां गुणिते ।
समयप्रबद्धप्रमाणं ज्ञातव्यमवधिविषये ॥ ३८५ ॥

385. Common ratio (Dhruvahàra) multiplied by itself as many times as the number of divisions of partial visual knowledge as regards its subject matter in the geometric series (*i. e.*, the number of terms minus 2, is) multiplier of the karmic molecule. (This) multiplied by karmic molecule should be known to be the unit of bondage (Samaya-Prabaddha with regard to (the subject matter of) visual knowledge.

मणदव्ववग्गणाण वियप्पाणंतिमसमं खु धुवहारो ।
अवरुक्कस्सविसेसा रूवहिया तव्वियप्पा हु ॥ ३८६ ॥

मनोद्रव्यवर्गणानां विकल्पानन्तिमसमं खलु ध्रुवहारः ।
अवरोत्कृष्टविशेषा रूपाधिकाः तद्विकल्पा हि ॥ ३८६ ॥

386. An infinite part of (the number of) divisions of molecules of mind matter (mano-varganá) is the common ratio (Druvahára.) The difference between the maximum and minimum (of mind matter) plus one (are) the divisions of these molecules. (It refers to common ratio of mind molecules).

अवरं होदि अणंतं अणंतभागेण अहियमुक्कस्सं ।
इदि मणभेदाणंतिमभागो दव्वम्मि धुवहारो ॥ ३८७ ॥

अवरं भवति अनन्तमनन्तभागेन अधिकमुत्कृष्टम् ।
इति मनोभेदानन्तिमभागो द्रव्ये ध्रुवहारः ॥ ३८७ ॥

387. The minimum of mind-molecules is infinite (*i. e.* minimum mind molecule is of infinite atoms). And an infinite part of it added to it (is) its maximum. Thus an infinite part of the divisions of the mind (molecules is) the common ratio (Dhruvahàra) for the subject matter (of visual knowledge).

धुवहारस्स पमाणं सिद्धाणंतिमपमाणमेत्तंपि ।
समयपबद्धणिमित्तं कम्मणवग्गणगुणादो दु ॥ ३८८ ॥

ध्रुवहारस्य प्रमाणं सिद्धानन्तिमप्रमाणमात्रमपि ।
समयप्रबद्धनिमित्तं कार्मणवर्गणागुणतस्तु ॥ ३८८ ॥

होदि अणंतिमभागो तग्गुणगारो वि देसओहिस्स ।
दोऊणदव्वभेदपमाणद्धुवहारसंवग्गो ॥ ३८९ ॥

भवत्यनन्तिमभागो तद्गुणकारोपि देशावधेः ।
द्व्यूनद्रव्यभेदप्रमाणध्रुवहारसंवर्गः ॥ ३८९ ॥

388-89. Although the extent of common ratio is the infinite part of the liberated souls, yet it is an infinite part of that multiplier of Karmic Varganá, (which is used) for the unit of bondage (Samaya-Prabaddha). And the multiplier of the (karmic molecule) is the common ratio multiplied by itself as many times as the number of divisions in partial visual knowledge minus 2.

Commentary.

The highest division of partial visual knowledge will be a karmic molecule divided by common ratio (Dhruvahára) once. The lowest division will be a karmic molecule multiplied by Dhruvahára multiplied by itself as many times as number of divisions of partial visual knowledge minus 2.

अंगुलअसंखगुणिदा खेत्तवियप्पा य दव्वभेदा हु ।
खेत्तवियप्पा अवरुक्कस्सविसेसं हवे एत्थ ॥ ३९०॥

अङ्गुलासंख्यगुणिताः क्षेत्रविल्पाश्च द्रव्यभेदा हि ।
क्षेत्रविकल्पा अवरोत्कृष्टविशेषो भवेदत्र ॥ ३९० ॥

390. The divisions of spatial extent (kshetra) multiplied by an innumerable part of a (linear) finger (súchi-angula) are the divisions of subject matter. (And) the divisions of spatial extent are the difference between its minimum and maximum (plus one).

अंगुलअसंखभागं अवरं उक्कस्सयं हवे लोगो ।
इदि वग्गणगुणगारो असंखधुवहारसंवग्गो ॥ ३९१ ॥

अङ्गुलासंख्यभागमवरमुत्कृष्टकं भवेल्लोकः ।
इति वर्गणागुणकारोऽसंख्यध्रुवहारसंवर्गः ॥ ३९१ ॥

391. The minimum (spatial extent) is the innumerable part of a cubic finger (Ghanángula equal to the minimum space occupied by a body of fine completely undevelopable common soul) and the maximum is the universe (Loka). Thus the multiplier of the (karmic) molecule (is) the product of the common ratio (Dhruvahára) multiplied by itself innumerable times.

वग्गणरासिपमाणं सिद्धाणंतिमपमाणमेत्तंपि ।
दुगसहियपरमभेदपमाणवहाराण संवग्गो ॥ ३९२ ॥
वर्गणाराशिप्रमाणं सिद्धानन्तिमप्रमाणमात्रमपि ।
द्विकसहितपरमभेदप्रमाणावहाराणां संवर्गः ॥ ३९२ ॥

392. Though the number of all the (karmic) molecules is an infinite part of the liberated souls; yet it is the product of the common ratio (Dhruvahára) multiplied by itself as many times as there are divisions in high visual-knowledge (Parmà-vadhi) plus two.

परमावहिस्स भेदा सगओगाहणवियप्पहदतेऊ ।
इदि धुवहारं वग्गणगुणगारं वग्गणं जाणे ॥ ३९३ ॥
परमावधेर्भेदाः स्वकावगाहनविकल्पहततेजसः ।
इति ध्रुवहारं वर्गणागुणकारं वर्गणां जानीहि ॥ ३९३ ॥

393. The divisions of high visual knowledge (with reference to subject matter) are the product of the number of fire-bodied souls and the divisions of the next or size of their bodies. Thus know the common ratio, (Dhruahára), multiplier of (karmic) molecules (Vargaṉa-Guṉa kàra) and the Karmic molecule (Varganá).

देसोहिअवरदव्वं धुवहारेणवहिदे हवे बिदियं ।
तदियादिवियप्पेसु वि असंखवारोत्ति एस कमो ॥ ३९४ ॥

देशावध्यवरद्रव्यं ध्रुवहारेणावहिते भवेत् द्वितीयम् ।
तृतीयादिविकल्पेष्वपि असंख्यवार इन्येष क्रमः ॥ ३९४ ॥

394. The minimum subject matter of partial visual knowledge divided by the common ratio (Dhruvahára) is its second (division) and the third etc., divisions (are) also (got by dividing the second etc., division, by common ratio. And so on successively innumerable times.

देसोहिमज्झभेदे सविस्ससोवचयतेजकम्मंगं ।
तेजोभासमणाणं वग्गणयं केवलं जत्थ ॥ ३९५ ॥
देशावधिमध्यभेदे सविस्रसोपचयतेजःकर्माङ्गम् ।
तेजोभाषामनसां वर्गणां केवलां यत्र ॥ ३९५ ॥
पस्सदि ओही तत्थ असंखेज्जाओ हवंति दीउवही ।
वासाणि असंखेज्जा होंति असंखेज्जगुणिदकमा ॥ ३९६ ॥
पश्यत्यवधिस्तत्र असंख्येया भवन्ति द्वीपोदधयः ।
वर्षाणि असंख्यातानि भवन्ति असंख्यातगुणितक्रमाणि ॥३९६॥

395-96. In the intermediate divisions (of subject matter of) the partial visual knowledge where the visual knowledge sees the electric body (Taijasa-sharíra) with its naturally attendant (atoms), (visrasopa-chaya), (further on) the karmic body with its naturally attendant atoms, (still further) the electric molecule purely. (*i. e.* without the naturally attendant atoms), (and then the speech molecules (alone), (and then) the mind molecule only; there (the spatial scope) extends to innumerable continents and oceans (and the time *i. e.*, the past and future into which visual knowledge can see) is innumerable years. (And each of these 5 divisions of subject matter has its spatial extent and time) innumerable times of that of the immediately preceding one (among the five divisions themselves).

तत्तो कम्मइयस्सिगिसमयपबद्धं विविस्ससोवचयं ।
धुवहारस्स विभज्जं सव्वोही जाव ताव हवे ॥ ३९७ ॥

ततः कार्मणस्य एकसमयप्रबद्धं विविस्रसोपचयम्।
ध्रुवहारस्य विभाज्यं सर्वावधिः यावत्तावत् भवेत्॥ ३९७॥

397. Still further (it sees) one unit of bondage (Sámaya-Prabaddha) of karmic (body) without the naturally attendant atoms (Visra-sopachaya); thus, the division of the common ratio (Dhruvahára) should be done up to the full visual knowledge.

एदम्हि विभज्जंते दुचरिमदेसावहिम्मि वग्गणयं।
चरिमे कम्मइयस्सिगिवग्गणमिगिवारभाजिदं तु॥ ३९८॥

एतस्मिन् विभज्यमाने द्विचरमदेशावधौ वर्गणा।
चरमे कार्मणस्य एकवर्गणा एकवारभक्ता तु॥ ३९८॥

398. This unit of bondage (Samaya Prabaddha, in gatha 397) divided by common ratio (Dhruvahàṛa is) the (Karmic) molecule, (the subject matter of) penultimate (division of) partial knowledge. (And) this Karmic molecule divided once by the common ratio(Dhruvaháṛa) (is the subject matter of) the last (division of partial visual knowledge).

अंगुलअसंखभागे दव्ववियप्पे गदे दु खेत्तम्हि।
एगागासपदेसो वड्ढदि संपुण्णलोगोत्ति॥ ३९९॥

अङ्गुलासंख्यभागे द्रव्यविकल्पे गते तु क्षेत्रे।
एकाकाशप्रदेशो वर्धते संपूर्णलोक इति॥ ३९९॥

399. After there have been an innumerable part of a (linear), finger (Súchiangula) divisions of the subject matter (Dravya), the spatial extent increases by one spatial unit (Pradesha). Thus up to the whole universe.

आवलिअसंखभागो जहण्णकालो कमेण समयेण।
वड्ढदि देसोहिवरं पल्लं समऊणयं जाव॥ ४००॥

आवल्यसंख्यभागो जघन्यकालः क्रमेण समयेन।
वर्द्धते देशावधिवरं पल्यं समयोनकं यावत्॥ ४००॥

400. The minimum time (knowable by visual-knowledge is) an innumerable part of a wink or Avali. It

increases constantly (Dhruva) or otherwise (Adhruva) by one instant gradually up to a Palya minus one instant, *i. e.*, the maximum time for the partial visual knowledge.

अंगुलअसंखभागं धुवरूवेण य असंखवारं तु ।
असंखसंखं भागं असंखवारं तु अद्धुवगे ॥ ४०१ ॥
अङ्गुलासंख्यभागं ध्रुवरूपण च असंख्यवारं तु ।
असंख्यसंख्यं भागमसंख्यवारं तु अध्रुवगे ॥ ४०१ ॥

401. (There are 19 sections (Kándakas) from minimum to maximum (partial visual-knowledge). (In the first section there is) a continuous (Dhruva, increase, by) an innumerable part of a (cubic) finger, innumerable times (between the first and the last divisions of the first section); and nonconstant (Adhruva, increase) is by the innumerable or numerable part of a (cubic) finger, innumerable times.

धुवअद्धुवरूवेण य अवरे खेत्तम्मि वड्ढिदे खेत्ते ।
अवरे कालम्हि पुणो एक्केक्कं वड्ढदे समयं ॥ ४०२ ॥
ध्रुवाध्रुवरूपेण च अवरे क्षेत्रे वर्द्धिते क्षेत्रे ।
अवरे काले पुनः एकैको वर्धते समयः ॥ ४०२ ॥

402. The minimum spatial extent being increased by constant or non-constant (additions) to the spatial extent, then in the minimum time one instant is added at each (step).

संखातीदा समया पढमे पव्वम्मि उभयदो वड्ढी ।
खेत्तं कालं अस्सिय पढमादी कंडये वोच्छं ॥ ४०३ ॥
संख्यातीताः समयाः प्रथमे पर्वे उभयदो वृद्धिः ।
क्षेत्रं कालमाश्रित्य प्रथमादीनि काण्डकानि वक्ष्ये ॥ ४०३ ॥

403. In the first section (there is) increase of innumerable instants by both (*i. e.* constant Dhruva and non-constant Adhruva increase.) I shall describe the first etc. (up to 19) sections (Kándakas) with respect to spatial extent (Kshetra) and time (Kála).

अंगुलमावलियाए भागमसंखेज्जदोत्ति संखेज्जो ।
अंगुलमावलियंतो आवलियं चांगुलपुधत्तं ॥ ४०४ ॥
अङ्गुलावल्योः भागोऽसंख्येयोपि संख्येयः ।
अङ्गुलमावल्यन्त आवलिकश्चाङ्गुलपृथक्त्वम् ॥ ४०४ ॥

404. (In the first section, Káṇḍakas, the minimum and maximum space is respectively) innumerable and numerable part of a (cubic) finger, (and time, innumerable and numerable part of) an Ávalí.

(The maximum of the first gives the minimum of the second and so on. Therefore only the maximum of space and of time of the remaining 18 sections are given below in their order). In the (second), a (cubic) finger; a little less than an Ávalí; (in the third) 3 to nine (Prathaktva cubic) fingers; (3 to nine) Ávalís.

आवलियपुधत्तं पुण हत्थं तह गाउयं मुहुत्तं तु ।
जोयण भिण्णमुहुत्तं दिवसंतो पण्णुवीसं तु ॥ ४०५ ॥
आवलिपृथक्त्वं पुनः हस्तस्तथा गव्यूतिः मुहूर्तस्तु ।
योजनं भिन्नमुहूर्तः दिवसान्तः पञ्चविंशतिस्तु ॥ ४०५ ॥

405. (In the fourth) one hand; and 3 to 9 Ávalís. (In the fifth) one Kosa, (Gavyúti =2 miles); (Antara-muhúrta) (In the sixth) one yojana; Antar-muhúrta. And (in the seventh) twenty-five (yojanas); and a little less than a day (24 hours).

भरहम्मि अद्धमासं साहियमासं च जंबुदीवम्मि ।
वासं च मणुवलोए वासपुधत्तं च रुचगम्मि ॥ ४०६ ॥
भरते अर्धमासः साधिकमासश्च जम्बूद्वीपे ।
वर्षश्च मनुजलोके वर्षपृथक्त्वं च रुचके ॥ ४०६ ॥

406. (In the eighth) Bharata-kshetra; half-month. (In the ninth) Jambúdvípa; a little more than a month. (In the tenth) Human region ($2\frac{1}{2}$ continents bounded by mountain Mánushottara); one year. (In the eleventh) Ruchaka-dvípa (the 13th continent); 3 to 9 years.

सखेज्जपमे वासे दीवसमुद्दा हवंति संखेज्जा ।
वासम्मि असंखेज्जे दीवसमुद्दा असंखेज्जा ॥ ४०७ ॥
संख्यातप्रमे वर्षे द्वीपसमुद्रा भवन्ति संख्याताः ।
वर्षे असंख्येये द्वीपसमुद्रा असंख्येयाः ॥ ४०७ ॥

407. (In the twelfth) numerable continents and oceans; and numerable years (In the thirteenth to nineteenth) innumerable continents and oceans; innumerable years. (In each of these seven, innumerable means innumerable times the quantity of space and time in the preceding Kándaka).

Commentary.

In the 19th section *i. e.* in the highest division of partial visual knowledge, the subject matter is the Karmic molecule divided by common ratio (Dhruváhára); space is the whole universe; and time is Palya minus one Samaya.

कालविसेसेणवहिदखेत्तविसेसो धुवा हवे वड्ढी ।
अद्धुववड्ढीवि पुणो अविरुद्धं इट्ठकंडम्मि ॥ ४०८ ॥
कालविशेषणावहितक्षेत्रविशेषः ध्रुवा भवेत् वृद्धिः ।
अध्रुववृद्धिरपि पुनः अविरुद्धा इष्टकाण्डे ॥ ४०८ ॥

408. (In any of the 19 sections) the difference (between its minimum and maximum spatial extent divided by the difference (between its minimum and maximum) time, is the constant increase (Dhruva-vriddhi); and the non-constant increase (Adhruva vriddhi) also (takes-place) without (causing any) difference (in the quantity) in any given section.

अंगुलअसंखभागं संखं वा अंगुलं च तस्सेव ।
संखमसंखं एवं सेढीपदरस्स अद्धुवगे ॥ ४०९ ॥
अङ्गुलासंख्यभागः संख्यं वा अङ्गुलं च तस्यैव ।
संख्यमसंख्यमेवं श्रेणीप्रतरयोः अध्रुवगायाम् ॥ ४०९ ॥

409. In non-constant increase (in the spatial extent by any one of the following kinds of increase *i. e.*), by an

increase of the innumerable part of a (cubic) finger, numerable part of a (cubic finger), or a (cubic) finger, or numerable (cubic finger), innumerable (cubic finger), (innumerable part) of the line of universe (Jagata Shreni); the numerable part of the line of universe),(the line of universe), (numerable lines of universe), (innumerable lines of universe), (innumerable part of) the area of universe (Jagata-pratara), (numerable part of area of universe), (area of universe), (numerable times the area of universe), (there is an increase of one instant in the time).

Commentary.

This increase is called non-constant, because neither its character nor its position is constant.

कम्मइयवग्गणं धुवहारेणिगिवारभाजिदे दव्वं ।
उक्कस्सं खेत्तं पुण लोगो संपुण्णओ होदि ॥ ४१० ॥
कार्मणवर्गणां ध्रुवहारेणैकवारभाजिते द्रव्यम् ।
उत्कृष्टं क्षेत्रं पुनः लोकः संपूर्णो भवति ॥ ४१० ॥

410. A karmic molecule divided once by the common ratio (Dhruvahára is the measure of) maximum subject matter of (partial visual-knowledge). And (its maximum) spatial extent is the whole universe.

पल्ल समऊण काले भावेण असंखलोगमेत्ता हु ।
दव्वस्स य पज्जाया वरदेसोहिस्स विसया हु ॥ ४११ ॥
पल्यं समयोनं काले भावेनासंख्यलोकमात्रा हि ।
द्रव्यस्य च पर्याया वरदेशावधेर्विषया हि ॥ ४११ ॥

411. (Its maximum) time (is) Palya minus one-instant. As to condition (Bháva), the object of maximum partial visual (knowledge namely the modifications of the substance are) innumerable times the innumerable spatial units of the universe, (in number).

काले चउण्ह उड्ढी कालो भजिदव्व खेत्तउड्ढी य ।
उड्ढीए दव्वपज्जय भजिदव्वा खेत्तकाला हु ॥ ४१२ ॥

काले चतुर्णां वृद्धिः कालो भजितव्यः क्षेत्रवृद्धिश्च ।
वृद्ध्या द्रव्यपर्ययोः भजितव्यौ क्षेत्रकालौ हि ॥ ४१२ ॥

412. With an increase of time (there is increase) in all the four (mattei, space, time and condition). With increase in space, (there) may or may not be (increase) in time. With increase in matter (Dravya) and condition (Paryaya, (there) may or may not be (increase) in space and time.

देसावहिवरदव्वं धुवहारेणवहिदे हवे णियमा ।
परमावहिस्स अवरं दव्वपमाणं तु जिणदिट्ठं ॥ ४१३ ॥
देशावधिवरद्रव्यं ध्रुवहारेणावहिते भवेत् नियमात् ।
परमावधेरवरं द्रव्यप्रमाणं तु जिनदिष्टम् ॥ ४१३ ॥

413. The maximum matter of the partial visual (knowledge) divided by the common ratio (Dhruváhára) is necessarily the measure of the minimum matter (Dravya) of high visual (knowledge, parmávadhi).

परमावहिस्स भेदा सगउग्गाहणवियप्पहदतेऊ ।
चरिमे हारपमाणं जेट्ठस्स य होदि दव्वं तु ॥ ४१४ ॥
परमावधेर्भेदाः स्वकावगाहनविकल्पहततेजसः ।
चरमे हारप्रमाणं ज्येष्ठस्य च भवति द्रव्यं तु ॥ ४१४ ॥

414. (The number of) fire bodied (souls) multiplied by (the number of) the kinds of their sizes (is the number of) the divisions of high visual (knowledge.) In the last *i. e.*, the highest (division) the measure of common ratio (Dhruvahára) is (the measure of) matter.

सव्वावहिस्स एक्को परमाणू होदि णिव्वियप्पो सो ।
गंगामहाणइस्स पवाहोव्व धुवो हवे हारो ॥ ४१५ ॥
सर्वावधेरेकः परमाणुः भवति निर्विकल्पः सः ।
गङ्गामहानद्याः प्रवाह इव ध्रुवो भवेत् हारः ॥ ४१५ ॥

415. (The measure of maximum matter of high visual knowledge *i. e.* as many atoms as there are units in common ratio, divided once by common ratio *i. e.*) one atom

(Paramáṉu) is (the matter of) full visual (knowledge Sarvávadhi . It (is) without divisions.

Division by the common ratio is like the flow of the Great River Ganges (from the first division of partial visual-knowledge up to full visual-knowledge)

परमोहिदव्वभेदा जेत्तियमेत्ता हु तेत्तिया होंति ।
तस्सेव खेत्तकालवियप्पा विसया असंखगुणिदकमा ॥४१६॥

परमावधिद्रव्यभेदा यावन्मात्रा हि तावन्तो भवन्ति ।
तस्यैव क्षेत्रकालविकल्पा विषया असंख्यगुणितक्रमाः ॥४१६॥

416. (There) are as many divisions in respect of spatial extent and time in high visual knowledge as (there are) divisions in its matter. (Each division of space and time from minimum to maximum) is innumerable times (of its preceding one), in succession.

आवलिअसंखभागा इच्छिदगच्छधणमाणमेत्ताओ ।
देसावहिस्स खेत्ते कालेवि य होंति संवग्गे ॥ ४१७ ॥

आवल्यसंख्यभागा इच्छितगच्छधनमानमात्राः ।
देशावधेः क्षेत्रे कालेपि च भवन्ति संवर्गे ॥ ४१७ ॥

417. An innumerable part of a wink or (Ávalí) multiplied by itself as many times as the sum of the series 1, 2, 3, 4, 5, 6, 7, etc., up to the number of the given division (of high visual knowledge, and again) multiplied by (maximum) space or time of partial visual knowledge, amounts (respectively to the spatial extent or time of the given division of high visual knowledge).

Commentary.

For example, if we have to find the extent and time of the fifth division of high visual knowledge, then the sum of series will be = 1+2+3+4+5 = 15. Then the extent and time of maximum partial visual knowledge multiplied 15 times by the innumerable part of an Ávalí, will give the extent and time of the 5th division of high visual knowledge.

गच्छसमा तक्कालियतीदे रूऊणगच्छधणमेत्ता ।
उभयेवि य गच्छस्स य धणमेत्ता होंति गुणगारा ॥४१८॥

गच्छसमाः तात्कालिकातीते रूपोनगच्छधनमात्राः ।
उभयेपि च गच्छस्य च धनमात्रा भवन्ति गुणकाराः ॥४१८॥

418. (Again) the number of times (the innumerable part of an Ávalí is) to be multiplied, (may be obtained) by adding the number of the given division to the sum of the series upto the number (just) preceding (the given division), namely (the sum of) the terms excepting the (last) one.

Commentary.

Let us take the 5th division, for example. The sum of the series upto the 4th division is $1+2+3+4=10$, adding 5 to this, we get 15 as the number of times we have to multiply.

परमावहिवरखेत्तेणवहिदउक्कस्सओहिखेत्तं तु ।
सव्वावहिगुणगारो कालेवि असंखलोगो दु ॥ ४१९ ॥

परमावधिवरक्षेत्रेणावहितोत्कृष्टावधिक्षेत्रं तु ।
सर्वावधिगुणकारः कालेपि असंख्यलोकस्तु ॥ ४१९ ॥

419. The maximum spatial extent of the Highest (*i.e.*, full, Sarva) visual (knowledge) divided by the maximum spatial extent of high visual (knowledge) is the multiplier of (the spatial extent) of the Highest visual knowledge, and as regards time (the multiplier is) innumerable multiplied by innumerable spatial units of the universe.

Note—The multiplier is to be multiplied with the extent of space or time of high visual knowledge.

इच्छिदरासिच्छेदं दिण्णच्छेदेहिं भाजिदे तत्थ ।
लद्धमिददिण्णरासीणब्भासे इच्छिदो रासी ॥ ४२० ॥

इच्छितराशिच्छेदं देयच्छेदैर्भाजिते तत्र ।
लब्धमितदेयराशीनामभ्यासे इच्छितो राशिः ॥ ४२० ॥

420. Any given number (Deya-ráshi) raised to the power of the quotient gained by dividing the number of

halvings of the desired number (Ichchita-ráshi) by the number of halvings of the given number (Deya-Ráshi) is equal to the desired number (Ichchita ráshi).

Commentary.

Suppose the desired number is 256 and given number is 16. Then halvings of 256 are 8 and those of 16 are 4. 8 divided by 4 = 2. And 16 × 16 = 256 the desired number.

दिराणच्छेदेणाव हिदलोगच्छेदेण पदधणे भजिदे ।
लद्धमिदलोगगुणणं परमावहिचरिमगुणगारो ॥ ४२१ ॥
देयच्छेदेनावहितलोकच्छेदेन पदधने भजिते ।
लब्धमितलोकगुणनं परमावधिचरमगुणकारः ॥ ४२१ ॥

421. Divide the number of halvings of the (spatial units of the) universe by the number of halvings of (an innumerable part of an Ávalí) Deya. By the quotient divide the sum of the series (1, 2, 3, 4, 5 etc., upto the term represented by the desired division). Multiply the (spatial units of the) universe, by themselves as many times as the number of this last quotient (We then) get the multiplier for any division of high Visual knowledge. (The same process will apply in respect of every division) till the last one.

Commentary.

Let the spatial units of universe be 256, and the innumerable part of an Ávalí be 16. We have to find out the multiplier of its third division. The halvings of 256 are 8; and those of 16 are 4. Now 8 ÷ 4 = 2. The sum of series 1+2+3=6. And 6 ÷ 2 = 3. Therefore 256^3 is the number by which the extent and time of maximum partial visual knowledge will be multiplied to gain the extent and time of third division of high visual knowledge.

आवलिअसंखभागा जहरणदव्वस्स होंति पज्जाया ।
कालस्स जहरणादो असंखगुणहीणमेत्ता हु ॥ ४२२ ॥
आवल्यसंख्यभागा जघन्यद्रव्यस्य भवन्ति पर्यायाः ।
कालस्य जघन्यतः असंख्यगुणहीनमात्रा हि ॥ ४२२ ॥

422. The modification (Paryáya) of the minimum matter (of the first division of partial visual knowledge

is) an innumerable part of an (Ávalí), (but this is) an innumerable foldless than the time of the minimum (*i.e.*, the first division of partial visual knowledge).

सव्वोहित्तियकमसो आवलिअसंखभागगुणिदकमा ।
दव्वाणं भावाणं पदसंखा सरिसगा होंति ॥ ४२३ ॥

सर्वावधिरिति च क्रमशः आवल्यसंख्यभागगुणितक्रमाः ।
द्रव्यानां भावानां पदसंख्याः सदृशका भवन्ति ॥ ४२३ ॥

423. (From the beginning of partial visual knowledge) up to the Highest visual knowledge, the process is to multiply each division by an innumerable part of an Ávalí successively (to get the modifications (Bháva) of the following division). The number of steps is the same as (in the increase of) matter (Dravya), (and) modifications (Bháva).

सत्तमखिदिम्मि कोसं कोसस्सद्धं पवड्ढदे ताव ।
जाव य पढमे णिरये जोयणमेक्कं हवे पुण्णं ॥ ४२४ ॥

सप्तमक्षितौ क्रोशं क्रोशस्यार्धार्धं प्रवर्द्धते तावत् ।
यावच्च प्रथमे निरये योजनमेकं भवेत् पूर्णम् ॥ ४२४ ॥

424. In the seventh (hellish) region, (the spatial extent of visual knowledge is) one Kosa (=2 miles). It increases by half Kosa (or 1 mile) (in each of the upper hells) till in the first hell it becomes one full (yojana, *i. e.* 4 Kosas).

तिरिये अवरं ओघो तेजोयंते य होदि उक्कस्सं ।
मणुए ओघं देवे जहाकमं सुणह वोच्छामि ॥ ४२५ ॥

तिरश्चि अवरमोघः तेजोन्ते च भवति उत्कृष्टम् ।
मनुजे ओघो देवे यथाक्रमं शृणुत वक्ष्यामि ॥ ४२५ ॥

425. In the sub-humans, (the minimum) matter (knowable is) its minimum and the maximum is the end of the division where electric body is visible; in men all (the divisions from lowest to the highest). About the celestials I shall speak in their order. Listen.

पणुवीसजोयणाइं दिवसंतं च य कुमारभोम्माणं ।
संखेज्जगुणं खेत्तं बहुगं कालं तु जोइसिगे ॥ ४२६ ॥

पञ्चविंशतियोजनानि दिवसान्तं च कुमारभौमयोः ।
संख्यातगुणं क्षेत्रं बहुकः कालस्तु ज्योतिष्के ॥ ४२६ ॥

426. (The minimum space and time of visual knowledge) of residentials and peripatetics is 25 Yojanas and a little less than a day. In the stellars, the space (is) numerable times (of 25 Yojans); (and) time (is) much more (than less than a' day).

असुराणमसंखेज्जा कोडीओ सेसजोइसंताणं ।
संखातीदसहस्सा उक्कस्सोहीण विसओ दु ॥ ४२७ ॥

असुराणामसंख्येयाः कोट्यः शेषज्योतिष्कान्तानाम् ।
संख्यातीतसहस्रा उत्कृष्टावधीनां विषयस्तु ॥ ४२७ ॥

427. Of the (Asura) (kind of residentials) the maximum spatial extent of visual (knowledge, is) an innumerable crore (Yojans,) (but) of the remaining (9 kinds of residentials, peripatetics up to) the stellars (it is) innumerable thousand (Yojans).

असुराणमसंखेज्जा वस्सा पुण सेसजोइसंताणं ।
तस्संखेज्जदिभागं कालेण य होदि णियमेण ॥ ४२८ ॥

असुराणामसंख्येयानि वर्षाणि पुनः शेषज्योतिष्कान्तानाम् ।
तत्संख्यातभागं कालेन च भवति नियमेन ॥ ४२८ ॥

428. And (the maximum) time necessarily is innumerable years in the case of (Asuras), and a numerable part of it in the case of the others upto the stellars.

भवणतियाणमधोधो थोवं तिरियेण होदि बहुगं तु ।
उड्ढेण भवणवासी सुरगिरिसिहरोत्ति पस्संति ॥ ४२९ ॥

भवनत्रिकाणामधोऽधः स्तोकं तिरश्चां भवति बहुकं तु ।
ऊर्ध्वेन भवनवासिनः सुरगिरिशिखरान्तं पश्यन्ति ॥ ४२९ ॥

429. (The spatial extent of visual knowledge) of the three, residentials, (Peripatetics and stellars) is less in the lower direction, but (it is) more, horizontally, (but) in the upward direction the residentials see up to the summit of the mount (Meru).

सक्कीसाणा पढमं बिदियं तु सणक्कुमारमाहिंदा ।
तदियं तु बम्हलांतव सुक्कसहस्सारया तुरियं ॥ ४३० ॥

शक्रैशानाः प्रथमं द्वितीयं तु सनत्कुमारमाहेन्द्राः ।
तृतीयं तु ब्रह्मलान्तवाः शुक्रसहस्रारकाः तुरीयम् ॥ ४३० ॥

430. Beings in (Saudharma) and (Íshána) (heavens see) up to (the end of) the first (earth or hell) and in (Sanat-Kumára) and (Máhendra) up to the second; in Brahma, (Brahmottara), Lántava (and Kápisṭha) up to the third; in Shukra, (Mahá Shukra, Satára and) Sahasrára, upto the fourth.

आणदपाणदवासी आरण तह अच्चुदा य पस्संति ।
पंचमखिदिपेरंतं छट्ठिं गेवेज्जगा देवा ॥ ४३१ ॥

आनतप्राणतवासिन आरणास्तथा अच्युताश्च पश्यन्ति ।
पञ्चमक्षितिपर्यन्तं षष्ठीं ग्रैवेयका देवाः ॥ ४३१ ॥

431. The residents of (the heavens) Ánata, Pránata, Árana and Achyuta see upto the fifth earth; the heavenly beings in the (nine Graiveyakas) upto the sixth.

सव्वं च लोयणालिं पस्संति अणुत्तरेसु जे देवा ।
सक्खेत्ते य सुकम्मे रूवगदमणंतभागं च ॥ ४३२ ॥

सर्वां च लोकनालीं पश्यन्ति अनुत्तरेषु ये देवाः ।
स्वक्षेत्रे च स्वकर्मणि रूपगतमनन्तभागं च ॥ ४३२ ॥

432. The heavenly beings in (9 Anudishas and 5 Anuttaras) see the whole of the universal or mobile channel (Loka or Trasa Náḍí). And one spatial unit being subtracted from the spatial extent of visual knowledge, the Karmic molecules of (visual-knowledge-obscuring

Karma) will be divided into an infinite part (and so on till the last spatial unit is reached and then the result of the last division will be the fine matter knowable by that particular visual knowledge).

कप्पसुराणं सगसगओहीखेत्तं विविस्ससोवचयं ।
ओहीदव्वपमाणं संठाविय धुवहरेण हरे ॥ ४३३ ॥
कल्पसुराणां स्वकस्वकावधिक्षेत्रं विविस्रसोपचयम् ।
अवधिद्रव्यप्रमाणं संस्थाप्य ध्रुवहरेण हरेत् ॥ ४३३ ॥

सगसगखेत्तपदेससलायपमाणं समप्पदे जाव ।
तत्थतणचरिमखंडं तत्थतणोहिस्स दव्वं तु ॥ ४३४ ॥
स्वकस्वकक्षेत्रप्रदेशशलाकाप्रमाणं समाप्यते यावत् ।
तत्रतनचरमखण्डं तत्रतनावधेर्द्रव्यं तु ॥ ४३४ ॥

433-34. Having taken down the spatial units of the extent (of the visual knowledge) of each of the heavenly beings in turn and the number of Karmic molecules of visual-knowledge-obscuring Karma without their natural attendant atoms (Visrasopachaya), (the molecules) should be divided by the common ratio (Dhruvahára) as many times as the number of the spatial units of each group in turn are exhausted. The last part in each is the subject matter of the visual knowledge corresponding to each of them.

सोहम्मीसाणाणमसंखेज्जाओ हु वस्सकोडीओ ।
उवरिमकप्पचउक्के पल्लासंखेज्जभागो दु ॥ ४३५ ॥
सौधर्मैशानानामसंख्येया हि वर्षकोट्यः ।
उपरिमकल्पचतुष्के पल्यासंख्यातभागस्तु ॥ ४३५ ॥

तत्तो लांतवकप्पप्पहुदी सव्वत्थसिद्धिपेरंतं ।
किंचूणपल्लमेत्तं कालपमाणं जहाजोग्गम् ॥ ४३६ ॥
ततो लान्तवकल्पप्रभृति सर्वार्थसिद्धिपर्यन्तम् ।
किञ्चिदूनपल्यमात्रं कालप्रमाणं यथायोग्यम् ॥ ४३६ ॥

435-36. (The duration of time of the visual knowledge) of the heavenly beings in Saudharma and Íshána is innumerable crore years, in the upper four heavens (Sanat-kumára, Máhendra, Brahma and Brahmottara), an innumerable part of a Palya Then from the heaven (Lántava) up to Sarvártha-siddhi, the measure of time is little less than one Palya with proper variations.

जोइसियंताणोहीखेत्ता उत्ता ण होंति घणपदरा ।
कप्पसुराणं च पुणो विसरित्थं आयदं होदि ॥ ४३७ ॥
ज्योतिष्कान्तानामवधिक्षेत्राणि उक्तानि न भवन्ति घनप्रतराणि ।
कल्पसुराणां च पुनः विसदृशमायतं भवति ॥ ४३७ ॥

437. The said spatial extent of the visual (knowledge) of (residential, peripatetics) up to the stellars is not regular cube; and of the heavenly beings (it is) of unequal length, (*i.e.*, oblong). And (in men, subhuman and hellish beings the spatial extent is cubic).

Commentary.

The heavenly beings can never see by means of visual knowledge in the upper direction beyond the highest point of their own particular mansion in heavens.

चिंतियमचिंतियं वा अद्धं चिंतियमणेयभेयगयं ।
मणपज्जवंति उच्चइ जं जाणइ तं खु णरलोए ॥ ४३८ ॥
चिन्तितमचिन्तितं वा अर्द्धं चिन्तितमनेकभेदगतम् ।
मनःपर्यय इत्युच्यते यज्जानाति तत्खलु नरलोके ॥ ४३८ ॥

438. That is called the mental (knowledge, Manah Paryáya), which knows whatever has, about various (matters), been thought (in the past), or has not been thought (*i. e.*, will be thought in the future), or is half thought (by other rational souls) within the human region, ($2\frac{1}{2}$ continents up to the mountain Mánushottara).

मणपज्जवं च दुविहं उजुविउलमदित्तिउजुमदीतिविहा ।
उजुमणवयणे काए गदत्थविसयात्ति णियमेण ॥ ४३९ ॥

मनःपर्ययश्च द्विविध ऋजुविपुलमतीति ऋजुमतिस्त्रिविधा।
ऋजुमनोवचने काये गतार्थविषया इति नियमेन ॥ ४३९ ॥

439. And mental knowledge is of two kinds, simple (mental knowledge Rijumati), and complex (mental knowledge Vipulamati). Simple is of 3 kinds necessarily, (as knowing) subject matters of the simple activity of mind, speech and body (of others).

विउलमदीवि य छद्धा उजुगाणुजुवयणकायचित्तगयं।
अत्थं जाणदि जम्हा सद्दत्थगया हु ताणत्था ॥ ४४० ॥
विपुलमतिरपि च षोढा ऋजुगानृजुवचनकायचित्तगतम्।
अर्थं जानाति यस्मात् शब्दार्थं गता हि तेषामर्थाः ॥ ४४० ॥

440. And complex (Vipulamati) (is) of six kinds, as knowing the subject matter of the simple and complex (activity) of body, mind, and speech (of others). And (all six kinds) are stimulated by question, or (by look) at any part (of the questioner).

Commentary.

A saint comes to know when any body who has forgotten what he had thought of or done before, questions him about the matter or is simply present, and wishes to know the same.

तियकालविसयरूविं चिंतितं वट्टमाणजीवेण।
उजुमदिणाणं जाणदि भूदभविस्सं च विउलमदी ॥ ४४१ ॥
त्रिकालविषयरूपि चिन्तितं वर्तमानजीवेन।
ऋजुमतिज्ञानं जानाति भूतभविष्यच्च विपुलमतिः ॥ ४४१ ॥

441. Simple mental knowledge knows the material objects of (all) the three times (past, present and future), thought of by (any) soul in the present. Complex (mental knowledge) knows also what (has been thought of) in the past and (will be thought of) in the future.

Commentary.

Simple mental knowledge directly sees the thing upon which the mind of another is exercised in the present. For example, a man is thinking of establishing a library. Simple mental knowledge

will see this fact. Also if the man is thinking of establishing a library of the same pattern as the Bodleian, but has forgotten the details; simple knowledge will see the present desire and also the forgotten details. There is no historic record of a particular action done by Lord Mahávíra, when preparing for renunciation. Complex knowledge can even to-day see his mental activity corresponding to that preparation. Simple knowledge cannot see this fact because there is nothing in the mind of another, at the present moment to link up that past with the present.

सव्वंगअंगसंभवचिण्हादुप्पज्जदे जहा ओही।
मणपज्जवं च दव्वमणादो उप्पज्जदे णियमा ॥ ४४२ ॥

सर्वाङ्गाङ्गसंभवचिह्नादुत्पद्यते यथावधिः।
मनःपर्ययश्च द्रव्यमनस्त उत्पद्यते नियमात् ॥ ४४२ ॥

442. As the visual (knowledge) rises (by the destruction-subsidence of the matter of visual-knowledge-obscuring Karma) in the whole body, or in the marks (conch, etc.) on the body, in the very same manner, mental knowledge rises (from the destruction-subsidence of mental-knowledge-obscuring-Karma) in the material mind (organ).

हिदि होदि हु दव्वमणं वियसियअट्ठच्छदारविंदं वा।
अंगोवंगुदयादो मणवग्गणखंधदो णियमा ॥ ४४३ ॥

हृदि भवति हि द्रव्यमनः विकसिताष्टच्छदारविन्दवत्।
अङ्गोपाङ्गोदयात् मनोवर्गणास्कन्धतो नियमात् ॥ ४४३ ॥

443. And material mind is verily produced in the heart, from the coming together of mind molecules, like a full blown lotus with eight petals, by the operation of the limb and minor-limb (angopánga sub-class of the body-making-Karma).

णोइंदियत्ति सण्णा तस्स हवे सेसइंदियाणं वा।
वत्तत्ताभावादो मणमणपज्जं च तत्थ हवे ॥ ४४४ ॥

नोइन्द्रियमिति संज्ञा तस्य भवेत् शेषेन्द्रियाणां वा।
व्यक्तत्वाभावात् मनो मनपर्ययश्च तत्र भवेत् ॥ ४४४ ॥

444. It (mind) is named "No-Indriya," quasi-sense, because of the absence of (its external) manifestation, like other sense organs. (It) is there, (in the mind), that mental activity and mental-knowledge arise.

मणपज्जवं च णाणं सत्तसु विरदेसु सत्तइड्ढीणं ।
एगादिजुदेसु हवे वड्ढंतविसिट्ठचरणेसु ॥ ४४५ ॥
मनःपर्ययश्च ज्ञानं सप्तसु विरतेषु सप्तर्द्धीनाम् ।
एकादियुतेषु भवेत् वर्धमानविशिष्टाचरणेषु ॥ ४४५ ॥

445. And mental knowledge appears in saints with one or more of the seven super-natural powers (Riddhis, namely Buddhi, Tapa, Vikriyá, Aushadha, Rasa, Bala, Akshiṉa) and with ever increasing lofty conduct, in the seven (spiritual stages, from the 6th to 12th).

इंदियणोइंदियजोगादि पेक्खित्तु उजुमदी होदि ।
णिरवेक्खिय विउलमदी ओहिं वा होदि णियमेण ॥ ४४६ ॥
इन्द्रियनोइन्द्रिययोगादिमपेक्ष्य ऋजुमतिर्भवति ।
निरपेक्ष्य विपुलमतिः अवधिर्वा भवति नियमेन ॥ ४४६ ॥

446. Simple mental (knowledge) arises at the initiation of the (5) senses, the quasi-sense (*i. e.*, mind), or vibratory activity (of the soul through mind, body and speech of one self or of another). Complex mental (knowledge) and visual knowledge necessarily arise without any initiation.

पडिवादी पुण पढमा अप्पडिवादी हु होदि बिदिया हु ।
सुद्धो पढमो बोहो सुद्धतरो बिदियबोहो दु ॥ ४४७ ॥
प्रतिपाती पुनः प्रथम अप्रतिपाती हि भवति द्वितीयो हि ।
शुद्धः प्रथमो बोधः शुद्धतरो द्वितीयबोधस्तु ॥ ४४७ ॥

447. And the first (*i. e.*, simple mental knowledge is) separable (Pratipátí), but the second (complex mental knowledge is) inseparable (Apratipátí). The first knowledge (is) clear, but the second knowledge (is) clearer.

Commentary.

A saint with complex mental knowledge must attain liberation from the same body. That very knowledge is enlarged to omniscience.

परमणसिट्ठियमट्ठं ईहामदिणा उजुट्ठियं लहिय ।
पच्छा पच्चक्खेण य उजुमदिणा जाणदे णियमा ॥ ४४८ ॥
परमनसि स्थितमर्थमीहामतिना ऋजुस्थितं लब्ध्वा ।
पश्चात् प्रत्यक्षेण च ऋजुमतिना जानीते नियमात् ॥ ४४८ ॥

448. (The saint) having directed his attention to the material object located simply in the mind of another, through conception (the Íhá kind of) sensitive knowledge verily knows (that object) directly by means of simple mental (knowledge).

चिंतियमचिंतियं वा अद्धं चिंतियमणेयभेयगयं ।
ओहिं वा विउलमदी लहिऊण विजाणए पच्छा ॥ ४४९ ॥
चिन्तितमचिन्तितं वा अर्द्धं चिन्तितमनेकभेदगतम् ।
अवधिर्वा विपुलमतिः लब्ध्वा विजानाति पश्चात् ॥ ४४९ ॥

449. Complex mental (knowledge) like visual (knowledge) being (directly) inclined (to it), knows whatever has been thought (in the past) or has not been thought (*i. e.*, will be thought in the future) or is half thought (about matter) of many kinds.

दव्वं खेत्तं कालं भावं पडि जीवलक्खियं रूविं ।
उजुविउलमदी जाणदि अवरवरं मज्झिमं च तहा ॥ ४५० ॥
द्रव्यं क्षेत्रं कालं भावं प्रति जीवलक्षितं रूपि ।
ऋजुविपुलमती जानीतः अवरवरं मध्यमं च तथा ॥ ४५० ॥

450. In respect of matter (Dravya), spatial extent (Kshetra), time (Kála), and condition (Bháva) simple (and) complex mental (knowledge) know all what is thought of by any soul (through mind) about matter (and mundane soul). (And each of these two kinds of knowledge is of three degrees), minimum, maximum and medium.

अवरं दव्वमुरालियसरीरणिज्जिण्णसमयबद्धं तु ।
चक्खिंदियणिज्जण्णं उक्कस्सं उजुमदिस्स हवे ॥ ४५१ ॥
अवरं द्रव्यमौरालिकशरीरनिर्जीर्णसमयबद्धं तु ।
चक्षुरिन्द्रियनिर्जीर्णमुत्कृष्टं ऋजुमतेर्भवेत् ॥ ४५१ ॥

451. (The measure of) minimum and maximum subject matter of simple mental (knowledge) is (respectively) the unit of bondage (Samaya Prabaddha) shed from the physical body and the matter shed from the organ of sight tin one instant).

मणदव्ववग्गणाणमणंतिमभागेण उजुगउक्कस्सं ।
खंडिदमेत्तं होदि हु विउलमदिस्सावरं दव्वं ॥ ४५२ ॥
मनोद्रव्यवर्गणानामनन्तिमभागेन ऋजुगोत्कृष्टम् ।
खण्डितमात्रं भवति विपुलमतेरवरं द्रव्यम् ॥ ४५२ ॥

452. The minimum subject matter of complex mental knowledge is the part obtained by dividing the maximum subject matter of simple mental knowledge by the (common ratio Dhruvahára which is) an infinite part of the number of divisions in mind molecules.

अट्ठण्हं कम्माणं समयपबद्धं विविस्ससोवचयं ।
धुवहारेणिगिवारं भजिदे बिदियं हवे दव्वं ॥ ४५३ ॥
अष्टानां कर्मणां समयप्रबद्धं विविस्रसोपचयम् ।
ध्रुवहारेणैकवारं भजिते द्वितीयं भवेद्द्रव्यम् ॥ ४५३ ॥

453. (And) the unit of bondage (Samaya Prabaddha) of eight Karmas (*i. e.*, their molecules) without the naturally attendant atoms (Visrasopa-chaya,) divided once by the common ratio (Dhruvahára) is (its) next (division as regards) subject-matter.

तब्बिदियं कप्पाणमसंखेज्जाणं च समयसंखसमं ।
धुवहारेणवहरिदे होदि हु उक्कस्सयं दव्वं ॥ ४५४ ॥

तद्द्वितीयं कल्पानामसंख्येयानां च समयसंख्यसमम् ।
ध्रुवहारेणावहृते भवति हि उत्कृष्टकं द्रव्यम् ॥ ४५४ ॥

454. (And) this second division being divided by the common ratio as many times as there are instants in innumerable Kalpas (of 20 crore × crore ságaras each) is the maximum subject matter (of complex mental knowledge).

गाउयपुधत्तमवरं उक्कस्सं होदि जोयणपुधत्तं ।
विउलमदिस्सय अवरं तस्स पुधत्तं वरं खु णरलोयं ॥४५५॥

गव्यूतिपृथक्त्वमवरमुत्कृष्टं भवति योजनपृथक्त्वम् ।
विपुलमतेश्च अवरं तस्य पृथक्त्वं वरं खलु नरलोकः ॥ ४५५ ॥

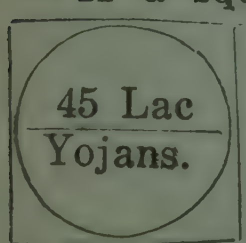
455. The minimum and maximum (spatial extent of simple mental knowledge, respectively) is 2 or 3 (Prathaktva) Kosas, and 7 or 8 (Prathaktva) Yojans. And the minimum and maximum of complex mental (knowledge) is respectively 8 or 9 (Prathaktva) Yojanas and the human region ($2\frac{1}{2}$ continents).

णरलोएत्ति य वयणं विक्खंभणियामयं ण वट्टस्स ।
जह्मा तग्घणपदरं मणपज्जवखेत्तमुद्दिट्ठं ॥ ४५६ ॥

नरलोक इति च वचनं विष्कम्भनियामकं न वृत्तस्य ।
यस्मात्तद्घनप्रतरं मनःपर्ययक्षेत्रमुद्दिष्टम् ॥ ४५६ ॥

456. The phrase, human region indicates the (square of the) diameter and not the circumference, because the spatial extent of the mental knowledge is said to be cubic dimensions with a square base, (but smaller height).

Commentary.



If a square is formed round the circle of the Mánoshuttara mountain, it will include four little corner-spaces beyond the human region, and mental knowledge knows also the matter in the mind of the celestial and sub-human beings in those corners.

दुगतिगभवा हु अवरं सत्तट्ठभवा हवंति उक्कस्सं ।
अडणवभवा हु अवरमसंखेज्जं विउलउक्कस्सं ॥ ४५७ ॥

द्विकत्रिकभवा हि अवरं सप्ताष्टभवा भवन्ति उत्कृष्टम् ।
अष्टनवभवा हि अवरमसंख्येयं विपुलोत्कृष्टम् ॥ ४५७ ॥

457. (As regards time, past and future), the minimum and maximum (of simple mental knowledge is respectively 2 or 3 incarnations, and 7 or 8 incarnations; and the minimum and maximum of complex mental knowledge is respectively 8 or 9 incarnations, and innumerable part (of a Palya.)

आवलिअसंखभागं अवरं च वरं च वरमसंखगुणं ।
तत्तो असंखगुणिदं असंखलोगं तु विउलमदी ॥ ४५८ ॥

आवल्यसंख्यभागमवरं च वरं च वरमसंख्यगुणम् ।
तत असंख्यगुणितमसंख्यलोकं तु विपुलमतिः ॥ ४५८ ॥

458. (In respect of modifications, Bháva) the minimum (of simple mental knowledge is) an innumerable part of an Ávalí, and the maximum is (also) an innumerable part of an (Ávalí), but innumerable times (of the minimum). And (the minimum and maximum of) complex mental knowledge is respectively innumerable times the (maximum of simple mental knowledge,) and the innumerable × innumerable times the spatial units of universe.

Commentary.

The number innumerable is of innumerable grades *vide* Gem Dictionary App. B.

मज्झिमदव्वं खेत्तं कालं भावं च मज्झिमं णाणं ।
जाणादि इदि मणपज्जवणाणं कहिदं समासेण ॥ ४५९ ॥

मध्यमद्रव्यं क्षेत्रं कालं भावं च मध्यमं ज्ञानम् ।
जानातीति मनःपर्ययज्ञानं कथितं समासेन ॥ ४५९ ॥

459. The intermediate (divisions of mental) knowledge know the intermediate divisions of) matter, space, time and modification.—Thus mental knowledge has been described in brief.

संपुरणं तु समग्गं केवलमसवत्त सव्वभावगयं ।
लोयालोयवितिमिरं केवलणाणं मुणेदव्वं ॥ ४६० ॥
संपूर्णं तु समग्रं केवलमसपत्नं सर्वभावततम् ।
लोकालोकवितिमिरं केवलज्ञानं मन्तव्यम् ॥ ४६० ॥

460. Perfect (Kevala) knowledge should be known to be full, all powerful, independent (of senses), free from knowing by successive gradations, comprehending all modifications, and without darkness (of ignorance) throughout universe and non-universe.

चदुगदिमदिसुदबोहा पल्लासंखेज्जया हु मणपज्जा ।
संखेज्जा केवलिणो सिद्धादो होंति अदिरित्ता ॥ ४६१ ॥
चतुर्गतिमतिश्रुतिबोधाः पल्यासंख्येया हि मनःपर्ययाः ।
संख्येयाः केवलिनः सिद्धात् भवन्ति अतिरिक्ताः ॥ ४६१ ॥

461. The number of souls in the four conditions of existence with (right) sensitive and scriptural knowledge is an innumerable part of a Palya ; with mental knowledge (is) numerable ; with perfect knowledge is the number of liberated souls and the others (*i. e.*, the Arhaṇtas in 13th and 14th stages).

ओहिरहिदा तिरिक्खा मदिणाणिअसंखभागगा मणुआ ।
संखेज्जा हु तदूणा मदिणाणी ओहिपरिमाणं ॥ ४६२ ॥
अवधिरहिताः तिर्यञ्चः मतिज्ञान्यसंख्यभागका मनुजाः ।
संख्येया हि तदूना मतिज्ञानिन अवधिपरिमाणम् ॥ ४६२ ॥

462. The number (of souls) with (right) visual knowledge (is) the number of souls with right sensitive knowledge minus the sub-humans and humans without visual-knowledge, (and these two) are respectively an innumerable part of the souls with (right) sensitive knowledge and numerable.

पल्लासंखघणंगुलहदसेढितिरिक्खगदिविभंगजुदा ।
णरसहिदा किंचूणा चदुगदिवेभंगपरिमाणं ॥ ४६३ ॥

पल्यासंख्यघनाङ्गुलहतश्रेणितिर्यग्गतिविभङ्गयुताः ।
नरसहिताः किञ्चिदूनाः चतुर्गतिवैभवपरिमाणम् ॥ ४६३ ॥

463. The number of souls with wrong visual knowledge in the four conditions of existence (is the total of) (1) subhumans with wrong visual knowledge, (whose number is) an innumerable part of a Palya multiplied by a cubic finger, and multiplied by a basic line of universe (*i. e.* 7 Rájus) ; (2) (numerable) human beings, (3) (hellish beings whose number is the basic line of universe multiplied by the second square root of a cubic finger); (4) (and the celestial beings); minus some (*viz.* human, hellish, celestial beings with right belief).

सण्णाणिरासिपंचयपरिहीणो सव्वजीवरासी हु ।
मदिसुदअण्णाणीणं पत्तेयं होदि परिमाणं ॥ ४६४ ॥
सज्ज्ञानिराशिपञ्चकपरिहीनः सर्वजीवराशिर्हि ।
मतिश्रुताज्ञानिनां प्रत्येकं भवति परिमाणम् ॥ ४६४ ॥

464. The total number of mundane souls minus the total of the souls with five kinds of right knowledge is the number of souls, with wrong sensitive or wrong scriptural knowledge, either.

CHAPTER XIII.

Control-soul-quest (Samyama-márgaṉá).

वदसमिदिकसायाणं दंडाण तहिंदियाण पंचण्हं ।
धारणपालणणिग्गहचागजओ संजमो भणियो ॥ ४६५ ॥
व्रतसमितिकषायाणां दण्डानां तथेन्द्रियाणां पञ्चानाम् ।
धारणपालननिग्रहत्यागजयः संयमो भणितः ॥ ४६५ ॥

465. Observance of vows, (the five vratas, non-injury etc.), preservation of carefulness (of 5 kinds, in walking, etc., Samiti), sub-duing of passions (anger etc., the four Kasháyas), renunciation of activities (of mind, body and speech, Ḍaṇḍa) and the conquest of five senses (Indriya) is called control (Samyama).

बादरसंजलणुदये सुहुमुदये समखये य मोहस्स।
संजमभावो णियमा होदित्ति जिणेहि णिद्दिट्ठं ॥ ४६६ ॥
बादरसंज्वलनोदये सूक्ष्मोदये शमक्षयोश्च मोहस्य।
संयमभावो नियमात् भवतीति जिनैर्निर्दिष्टम् ॥ ४६६ ॥

466. By the operation of intense perfect-right-conduct-preventing passion, (Bádara Sam-Jvalana Kasháya in the 6th, 7th, 8th, and 9th spiritual stages); (and) by the operation of mild (Súkshma greed in the 10th stage); and by the subsidence (in the 11th) and destruction (in the 12th spiritual stage) of the deluding (moha-Karma), verily rises the thought activity of control (Samyama). It has been said by the Conquerors.

बादरसंजलणुदये बादरसंजमतियं खु परिहारो।
पमदिदरे सुहुमुदये सुहुमो संजमगुणो होदि ॥ ४६७ ॥
बादरसंज्वलनोदये बादरसंयमत्रिकं खलु परिहारः।
प्रमत्तेतरस्मिन् सूक्ष्मोदये सूक्ष्मः संयमगुणो भवति ॥ ४६७ ॥

467. By the operation of intense perfect-right-conduct preventing (Bádara Samjvalana passion), rough (Bádara) control (*i.e.*, grosser control is) of 3 (kinds *i.e.*, equanimity, (Sámáyika,) recovery of equanimity after downfall, (Chhedopasthápaná, and pure-absolute-non-injury (Parihára Vishuddhi), but pure-absolute-non-injury (Parihára vishuddhi is only) in (the 6th and 7th stages of) imperfect (Pramatta) and perfect (Apramatta vow). By the operation of mild (Súkshma greed passion) rises the quality (Guṇa) of control (with) slightest (delusion *i. e.*, all but entire freedom from passion (Súkshma Sámparáya).

जहखादसंजमो पुण उवसमदो होदि मोहणीयस्स।
खयदोवि य सो णियमा होदित्ति जिणेहिं णिद्दिट्ठं ॥ ४६८ ॥
यथाख्यातसंयमः पुनरुपशमतो भवति मोहनीयस्य।
क्षयतोपि च स नियमात् भवतीति जिनैर्निर्दिष्टम् ॥ ४६८ ॥

468. And Ideal and passionless (Yáthakhyáta) control rises by the subsidence of deluding (Mohaníya Karma in the 11th stage). And the same rises necessarily also by the destruction (of the deluding Karma in the 12th stage). It has been said by the Conquerors.

तदियकसायुदयेण य विरदाविरदो गुणो हवे जुगवं ।
बिदियकसायुदयेण य असंजमो होदि णियमेण ॥ ४६९ ॥
तृतीयकषायोदयेन च विरताविरतो गुणो भवेद्युगपत् ।
द्वितीयकषायोदयेन च असंयमो भवति नियमेन ॥ ४६९ ॥

469. And by the operation of the third (*i. e.*, total-vow-preventing, Pratyákhyáná-varaṉa) passion, (there) rises the quality of vows and vowlessness simultaneously (*i.e.*, the partial control Desha-samyama in the 5th stage of partial-vow, Desha virata). And by the operation of second (*i. e*, partial-vow-preventing, Apratyá-khyáná-varaṉa) passion (there) is necessarily non-control (Asamyáma).

Commentary.

Thus there are 7 kinds of control (samyama).

(1)Equanimity-(Sámáyika).

(2)Recovery of equanimity-after-downfall(Chhedopastháṕaná).

(3)Pure-and absolute-non-injury (Parihára vishuddhi).

(4)All but entire-freedom from passion, or slightest delusion (Súkshma Sámparáya).

(5)Ideal and passionless (Yathá-khyáta).

(6)Partial control (Desha-samyama).

(7)Non-control (Asamyama).

संगहिय सयलसंजममेयजममणुत्तरं दुरवगम्मं ।
जीवो समुव्वहंतो सामाइयसंजमो होदि ॥ ४७० ॥
संगृह्य सकलसंयममेकयममनुत्तरं दुरवगम्यम् ।
जीवः समुद्वहन् सामायिकसंयमो भवति ॥ ४७० ॥

470. Having adopted all (the 5, observance of vows, etc., constituents of) control maintaining a constant unity of restraint (Ekayama), (which is) unparalled and exceedingly difficult to obtain, the soul is with equanimity-control (Samayika Sámyáma).

छेत्तूण य परियायं पोराणं जो ठवेइ अप्पाणं ।
पंचजमे धम्मे सो छेदोवट्टावगो जीवो ॥ ४७१

छित्वा च पर्यायं पुराणं यः स्थापयति आत्मानम् ।
पञ्चयमे धर्मे स छेदोपस्थापको जीवः ॥ ४७१ ॥

471. Having pierced through the old condition (of censurable conduct into which it fell from its condition of equanimity, Sámáyika) the soul, who fixes himself in the observance of the (5 sorts of) control, is with recovered-equanimity (Chhedopasthápaná).

पंचसमिदो तिगुत्तो परिहरइ सदावि जो हु सावज्जं ।
पंचेक्कजमो पुरिसो परिहारयसंजदो सो हु ॥ ४७२ ॥

पंञ्चसमितः त्रिगुप्तः परिहरति सदापि यो हि सावद्यम् ।
पञ्चैकयमः पुरुषः परिहारकसंयतः स हि ॥ ४७२ ॥

472. The lofty soul (Purusha) who with 5 (kinds of) carefulness (Samiti and 3 kinds of) restraint (Gupti always does give up the entirely censurable conduct (of injury, etc.,) and maintains a constant unity of 5 (constituents of) restraint is certainly the possessor of pure-and absolute-non-injury-control (Parihára Vishuhddhi Samyama).

तीसं वासो जम्मे वासपुधत्तं खु तित्थयरमूले ।
पञ्चक्खाणं पढिदो संझूणदुगाउयविहारो ॥ ४७३ ॥

त्रिंशद्वार्षः जन्मनि वर्षपृथक्त्वं खलु तीर्थंकरमूले ।
प्रत्याख्यानं पठितः सन्ध्योनद्विगव्यूतिविहारः ॥ ४७३ ॥

473. (He who having lived happily for) thirty years from birth (and then having renounced the world), has studied the (Pratyáhkyána) (the 9th Púrva), for 8 years (Prathaktva) at the feet of a Tírthankara (is the saint with pure-and absolute-non-injury and) except at the (three) union points of time (Sandhyá *i. e.*, dawn, noon, and sunset and at night) travels (daily a distance of) 2 Kosas.

Commentary.

During the rains he may or may not travel. The minimum and maximum time of this control is respectively one (antar-muhúrta) and one crore Púrvas minus 38 years.

अणुलोहं वेदंतो जीवो उवसामगो व खवगो वा ।
सो सुहुमसंपराओ जहखायेणूणओ किंचि ॥ ४७४ ॥

अनुलोभं विदन् जीव उपषामको व क्षपको वा ।
स सूक्ष्मसांपरायो यथाख्यातेनोनः किञ्चित् ॥ ४७४ ॥

474. The soul on the subsidential (Upashamaka) or destructive (Kshapaka ladder in the 10th spiritual stage) being subject to the operation of the slightest greed (sub-class of deluding-Karma, Moha) has (control, samyama which is characterised by slightest delusion), all but entire freedom from passion (Súkshma-Sámparáya). This (is) just slightly less than ideal and passionless (Yathákhyáta control).

उवसंते खीणे वा असुहे कम्मम्मि मोहणीयम्मि ।
छदुमट्ठो व जिणो वा जहखादो संजदो सो दु ॥ ४७५ ॥

उपशान्ते क्षीणे वा अशुभे कर्मणि मोहनीये ।
छद्मस्थो वा जिनो वा यथाख्यातः संयतः स तु ॥ ४७५ ॥

475. A non-omniscient (soul) with his demeritorious deluding (Mohaniya) Karma, subsided (in the 11th) or destroyed (in the 12th stage) or the Conqueror (Jina in the 13th and 14th stages)—such (a soul) is with ideal and passionless (Yathákhyáta) control.

पंचतिहिचउविहेहिं य अणुगुणसिक्खावएहि संजुत्ता ।
उच्चंति देसविरया सम्माइट्ठी झलियकम्मा ॥ ४७६ ॥

पञ्चत्रिचतुर्विधैश्च अणुगुणशिक्षाव्रतैः संयुक्ताः ।
उच्यन्ते देशविरताः सम्यग्दृष्टयः झरितकर्माणः ॥ ४७६ ॥

476. The right believer with 5, 3 and 4 kinds of partial (A̲nu), multiplicatory (Gu̲na), and disciplinary (Shikshá)

vows (Vrata) (respectively) are called partial-vowers (*i. e.*, with partial control, (Desha Samyama in the 5th stage). (And) they shed the Karmas (to a much greater extent than the right believers in the 4th stage).

दंसणवयसामाइय पोसहसचित्तरायभत्ते य ।
बम्हारंभपरिग्गह अणुमणमुद्दिट्ठ देसविरदेदे ॥ ४७७ ॥
दर्शनव्रतसामायिकः प्रोषधसाचित्तरात्रिभक्ताश्च ।
ब्रह्मारम्भपरिग्रह अनुमतमुद्दिष्ट देशविरतैते ॥ ४७७ ॥

477. (1) Right belief (Darshana), (2) vow (Vrata), (3) Equanimity (Sámáyika), (4) fasting on the 8th and 14th of every lunar fort-night,(Proshadha-Upavása), (5) (renouncing) animate food (Sachitta Tyága), (6) (renouncing) eating at night (Rátribhukti Tyága), (7) celibacy (Brahma-charya), (8) (renunciation of) wordly occupations (Árambha-Tyága), (9) (renunciation of) worldly possessions (Parigraha Tyága), (10) (renunciation of) wordly counsel (Anumati Tyága), (11) (renunciation of) objects specially prepared for one (Uddishṭa Tyága)—these (eleven) (are the stages, Pratimá of) a Partial Vower (Desha-Virata).

Note.—For details see Tattvartha-Sutra, S. B. J., Vol. II, Ch. 7, Sutra 20 pages 142-143.

जीवा चोद्दसभेया इंदियविसया तहट्ठवीसं तु ।
जे तेसु णेव विरया असंजदा ते मुणेदव्वा ॥ ४७८ ॥
जीवाः चतुर्दशभेदा इन्द्रियविषया तथाष्टाविंशतिस्तु ।
ये तेषु नैव विरता असंयतास्ते मंतव्याः ॥ ४७८ ॥

478. They who are never vowful (in their dealings with) 14 classes of souls and 28 (kinds) of sense-objects should be known to be without control (Asamyata).

पंचरसपंचवण्णा दो गंधा अट्ठफाससत्तसरा ।
मणसहिदट्ठावीसा इंदियविसया मुणेदव्वा ॥ ४७९ ॥
पञ्चरसपञ्चवर्णाः द्वौ गन्धौ अष्टस्पर्शसप्तस्वराः ।
मनसहिताष्टाविंशतिः इन्द्रियविषया मन्तव्याः ॥ ४७९ ॥

479. Five tastes, five colours, two smells, eight touches, and 7 sounds, along with mind (enjoyment), should be known to be the 28 sense-objects.

पमदादिचउरहं जुदी सामयियदुगं कमेण सेसतियं ।
सत्तसहस्सा णवसय णवलक्खा तीहिं परिहीणा ॥ ४८० ॥

प्रमदादिचतुर्णां युतिः सामायिकद्विकं क्रमेण शेषत्रिकम् ।
सप्तसहस्राणि नवशतं नवलक्षाणि त्रिभिः परिहीनानि ॥४८०॥

480. The total of (souls) in the 4 (stages of) imperfect-vow etc., (*i. e.*, imperfect vow, perfect vow, new thought activity, advanced thought activity) is the number of souls with equanimity pair (Sámáyika, and recovered-equanimity Chhedopas-thápaná). (The number) of the other three (*i. e.*, pure-and absolute-non-injury, Parihára Vishuddhi, all but entire-freedom-from passion, Súkshma Sámparáya and ideal-and-passionless, Yathákhyáta is) 3 less than, 7000, 900, and 9 lacs, respectively.

Commentary.

The numbers of souls in the following four spirtual stages are:—

Imperfect vow	5,93,98,206
Perfect vow	2,96,99,103
New-thought-activity subsidential	299
,, ,, destructive	598
Advanced thought-activity-subsidential	299
,, ,, ,, destructive	598
Total number of saints with Sámáyika ...	8,90,99,103
,, ,, ,, ,, Chhedopas-thápaná ...	8,90,99,103
,, ,, ,, ,, Parihára-Vishuddhi ...	6,997
,, ,, ,, ,, Súkshma-Sámparáya	897
,, ,, ,, ,, Yathákhyáta-Cháritra	8,99,997

पल्लासंखेज्जदिमं विरदाविरदाण दव्वपरिमाणं ।
पुव्वुत्तरासिहीणा संसारी अविरदाण पमा ॥ ४८१ ॥

पल्यासंख्येयं विरताविरतानां द्रव्यपरिमाणम् ।
पूर्वोक्तराशिहीनाः संसारिण अविरतानां प्रमा ॥ ४८१ ॥

481. The number of souls with partial vows (Desha Samyama) is an innumerable part of a Palya, and (all) the mundane souls minus all the above mentioned groups (of souls with control is the number of souls without control (Asamyama.)

CHAPTER XIV.

Conation soul-quest (Darshana márgaṉá)

जं सामण्णं गहणं भावाणं णेव कट्टुमायारं ।
अविसेसिदूण अट्ठे दंसणमिदि भण्णदे समये ॥ ४८२ ॥
यत्सामान्यं ग्रहणं भावानां नैव कृत्वाकारम् ।
अविशेष्य अर्थान् दर्शनमिति भण्यते समये ॥ ४८२ ॥

482. The vague and indefinite apprehension of things without grasping anything definite and without knowing the details of a thing is said to be conation (Darshana) in scripture. (See Dravya Sangraha G. 43, S. B. J. Vol. I).

भावाणं सामण्णविसेसयाणं सरूवमेत्तं जं ।
वण्णणहीणग्गहणं जीवेण य दंसणं होदि ॥ ४८३ ॥
भावानां सामान्यविशेषकानां स्वरूपमात्रं यत् ।
वर्णनहीनग्रहणं जीवेन च दर्शनं भवति ॥ ४८३ ॥

483. The indescribable apprehension by the soul of the mere presence of objects having general and particulars (qualities) is conation (Darshana).

चक्खूण जं पयासइ दिस्सइ तं चक्खुदंसणं बेंति ।
सेसिंदियप्पयासो णायव्वो सो अचक्खूत्ति ॥ ४८४ ॥
चक्षुषोः यत् प्रकाशते पश्यति तत् चक्षुर्दर्शनं ब्रुवन्ति ।
शेषेन्द्रियप्रकाशो ज्ञातव्यः स अचक्षुरिति ॥ ४८४ ॥

484. That by which the (object) of sight is made visible or (that) which sees (such objects)—they call it ocular conation (Chakshu Darshana). The becoming visible (of their peculiar object) to the other (4) senses (and

quasi-sense, the mind)—this should be known to be the non-ocular conation (Achakshu Darshana).

परमाणुआदियाइं अंतिमखंधत्ति मुत्तिदव्वाइं ।
तं ओहिदंसणं पुण जं पस्सइ ताइं पच्चक्खं ॥ ४८५ ॥
परमाण्वादीनि अन्तिमस्कन्धमिति मूर्तद्रव्याणि ।
तदवधिदर्शनं पुनः यत्पश्यति तानि प्रत्यक्षम् ॥ ४८५ ॥

485. And from an atom, etc., up to the last (maximum) molecule (mahá skandha, are the forms of) material substances—that which sees them directly is the visual conation (Avadhi Darshana).

बहुविहबहुप्पयारा उज्जोवा परिमियम्मि खेत्तम्मि ।
लोगालोगवितिमिरो जो केवलदंसणुज्जोओ ॥ ४८६ ॥
बहुविधबहुप्रकारा उद्योताः परिमिते क्षेत्रे ।
लोकालोकवितिमिरो यः केवलदर्शनोद्योतः ॥ ४८६ ॥

486. Luminaries of many kinds, in many ways, (make visible) limited space. That luminary which removing all darkness makes visible the (whole) universe and the non-universe (is) perfect conation (Kevala Darshana).

जोगे चउरक्खाणं पंचक्खाणं च खीणचरिमाणं ।
चक्खूणमोहिकेवलपरिमाणं ताण णाणं व ॥ ४८७ ॥
योगे चतुरक्षाणां पञ्चाक्षाणां च क्षीणचरमाणाम् ।
चक्षुषामवधिकेवलपरिमाणं तेषां ज्ञानं व ॥ ४८७ ॥

487. The total of 4-sensed beings, and of 5-sensed beings up to the end of (the 12th stage, where all delusion) has been destroyed (is the number of souls) with ocular (conation). And the number (of souls) with visual and perfect (conation) (is equal to the number of) those (who have visual and perfect) knowledge.

एइंदियपहुदीणं खीणकसायंतणंतरासीणं ।
जोगो अचक्खुदंसणजीवाणं होदि परिमाणं ॥ ४८८ ॥

एकेन्द्रियप्रभृतीनां क्षीणकषायान्तानन्तराशीनाम् ।
योग अचक्षुर्दर्शनजीवानां भवति परिमाणम् ॥ ४८८ ॥

488. The total of (souls in) the infinite groups from one-sensed beings up to the end of (the 12th stage, where all) passions have been destroyed is the number of souls with non-ocular conation.

CHAPTER XV.

Thought-paint soul-quest (Leshyá Márgaṉá.)

लिंपइ अप्पीकीरइ एदीए णियअपुरणपुरणं च ।
जीवोत्ति होदि लेस्सा लेस्सागुणजाणयक्खादा ॥ ४८९ ॥

लिम्पत्यात्मीकरोति एतया निजापुण्यपुण्यं च ।
जीव इति भवति लेश्या लेश्यागुणज्ञायकाख्याता ॥ ४८९ ॥

489. That by which the soul, stains himself with, or, makes his own the demerit (Pápa) and merit (Puṉya) is the (thought) paint (Bháva Leshyá). So it has been described by the knowers of the attributes of Paint (Leshyá).

Commentary.

Thought-paint seems to be a better expression than thought colour. Colour is a part of the thing itself. Paint is something imposed from without. The soul is immaterial (Amúrti), and colour (Varṉa) is an essential and peculiar attribute of Matter (स्पर्श रस गंध वर्णवन्तः पुद्गलाः)

Thought-colour and thought forms are familiar to all students of Theosophy. See "Thought Forms by Mrs. Besant and C. W. Leadbeater 1905." There are differences in arrangement, and in description also here and there. The definite, and unbridgeable demarcation between living and non-living, which characterises Jainism so beautifully is sometimes lost sight of. The soul, *i. e.*, consciousness and also every modification of this consciousness, *i. e.* thought-activity, is immaterial and colourless. Colour is in matter; and matter certainly acts and reacts upon the soul by Inflow, Bondage, etc., due to Passions and Vibrations.

जोगपउत्ती लेस्सा कसायउदयाणुरंजिया होइ ।
तत्तो दोगणं कज्जं बंधचउक्कं समुद्दिट्ठं ॥४९०॥

योगप्रवृत्तिः लेश्या कषायोदयानुरञ्जिता भवति ।
ततो द्वयोः कार्यं बन्धचतुष्कं समुद्दिष्टम् ॥ ४९० ॥

490. The vibratory activity (of the soul) coloured by the operation of the passion (sub-class of deluding karma) is thought-paint (Leshyá). Therefore 4 (kinds of) bondage has been said to be the effect of these two.

Commentary.

Vibratory activity (Yoga) determines the nature of Karmic matter (Prakriti) and the number of Karmic molecules (Pradesha) which bind the soul. The passions (kasháya) by their intensity, etc. determine the duration of bondage (Sthiti), and strong or mild character of fruition (Anubhága.)

णिद्देसवण्णपरिणामसंकमो कम्मलक्खणगदी य ।
सामी साहणसंखा खेत्तं फासं तदो कालो ॥ ४९१ ॥
निर्देशवर्णपरिणामसंक्रमः कर्मलक्षणगतिश्च ।
स्वामी साधनसंख्ये क्षेत्रं स्पर्शस्ततः कालः ॥ ४९१ ॥
अंतरभावप्पबहु अहियारा सोलसा हवंतित्ति ।
लेस्साणसाहणट्ठं जहाकमं तेहि वोच्छामि ॥ ४९२ ॥
अन्तरभावाल्पबहुत्वमधिकाराः षोडश भवन्तीति ।
लेश्यानां साधनार्थं यथाक्रमं तैर्वक्ष्यामि ॥ ४९२ ॥

491-92. (1) Description of kinds (Nirdesha), (2) colour (Varna), (3) modification (Parináma), (4) change (Sankrama), (5) action (Karma), (6) differentia (Lakshana), (7) condition of existence (Gati), (8) possessor (Svámí), (9 cause (Sádhana), (10) number (Sankhyá), (11) place (Kshetra), (12) extent (Sparshana), (13) time (Kála), (14) interval of time (Antara), (15) quality (Bháva), (16) quantity (Alpa Bahutva.) These are 16 sub-chapters for the consideration of thought-paints (Leshyá). In these, in their order, I shall speak (of the thought paints).

Sub-Chapter I.—Description (Nirdesha).

किण्हा णीला काऊ तेऊ पम्मा य सुक्कलेस्सा य ।
लेस्साणं णिद्देसा छच्चेव हवंति णियमेण ॥ ४९३ ॥

कृष्णा नीला कापोता तेजः पद्मा च शुक्ललेश्या च ।
लेश्यानां निर्देशाः षट् चैव भवन्ति नियमेन ॥ ४६३ ॥

493. Black (Krishna), blue (Níla), dove-grey (Kápota), yellow (Teja or Píta), pink (Padma) and white Shukla,—verily these are the six kinds of Paints (Leshyá).

Commentary.

From the view-point of substance thought-paints are of six kinds; but from the view-point of modifications their number is innumerable times innumerable spatial units of the universe.

Sub-Chapter II.—Colour (Varna).

वण्णोदयेण जणिदो सरीरवण्णो दु दव्वदो लेस्सा ।
सा सोढा किण्हादी अणेयभेया सभेयेण ॥ ४९४ ॥

वर्णोदयेन जनितः शरीरवर्णस्तु द्रव्यतो लेश्या ।
सा षोढा कृष्णादिः अनेकभेदा स्वभेदेन ॥ ४९४ ॥

494. The colour of the body produced by the operation of colour (sub-class of the body-making Karma—is) matter-paint (Dravya Leshyá). It (is) of 6 kinds black, etc. (as above), (and) of many divisions on account of the subdivisions of each (kind).

छप्पयणीलकवोदसुहेमंबुजसंखसण्णिहा वण्णे ।
संखेज्जासंखेज्जाणंतवियप्पा य पत्तेयं ॥४९५ ॥

षट्पदनीलकपोतसुहेमाम्बुजसंखसन्निभा वर्णे ।
संख्येयासंख्येयानन्तविकल्पाश्च प्रत्येकम् ॥ ४९५ ॥

495. As to colour (the paints black, etc., are respectively) like bumble—bee, sapphire, dove, gold, lotus, and conch. (And of) each (of these) (there are) numerable, innumerable and infinite distinctions (from the point of view respectively of their being visible to the eye, of the number of their molecules and the number of their atoms).

णिरया किण्हा कप्पा भावाणुगया हु तिसुरणरतिरिये ।
उत्तरदेहे छक्कं भोगे रविचंदहरिदंगा ॥ ४९६ ॥

निरयाः कृष्णाः कल्पा भावानुगता हि त्रिसुरनरतिरश्चि ।
उत्तरदेहे षट्कं भोगे रविचन्द्रहरिताङ्गाः ॥ ४९६ ॥

496. Hellish beings (are) black. Heavenly beings (have the colour of their bodies) according to their thought-paints. (And) in the remaining three (kinds of) celestials, in humans and sub-humans (and in their) transformed bodies (there are all the) six (colours). In the (supreme, Uttama, middle, Madhyama and lowest, Jaghanya), enjoyment (regions,) the bodies are) respectively (in colour like) the sun, (and) the moon, (and are) green.

वादरआऊतेऊ सुक्कातेऊ य वाउकायाणं ।
गोमुत्तमुग्गवण्णा कमसो अव्वत्तवण्णो य ॥ ४९७ ॥

बादराप्तैजसौ शुक्लतेजसौ च वायुकायानाम् ।
गोमूत्रमुद्गवर्णौ क्रमशः अव्यक्तवर्णश्च ॥ ४९७ ॥

497. The gross water, (and) fire (bodied souls have) the white and yellow (respectively). And the colour of the air-bodied souls (is like) cow-water, kidney-bean, and of an indescribable colour, respectively, (in the humid, Ghanodadhi, dense, Ghana, and thin, Tanu air-spheres).

सव्वेसिं सुहुमाणं कावोदा सव्व विग्गहे सुक्का ।
सव्वो मिस्सो देहो कवोदवण्णो हवे णियमा ॥ ४९८ ॥

सर्वेषां सूक्ष्मानां कापोताः सर्वे विग्रहे शुक्लाः ।
सर्वो मिश्रो देहः कपोतवर्णो भवेन्नियमात् ॥ ४९८ ॥

498. (The colour of) all fine (súkshma, one-sensed beings is) dove-grey. (The colour of) all (beings) in transmigration (Vigrahagati is) white. All (bodies) in mixed (body vibration) necessarily are dove-grey in colour.

Commentary.

Mixed bodies are:—

(1) Physical mixed with Kármic (Audarika mishra).
(2) Fluid mixed with Kármic (Vaikriyika mishra).
(3) Áháraka mixed with physical (Áháraka mishra).

Sub-Chapter III.—Modification (Pariṉáma).

लोगाणमसंखेज्जा उदयट्ठाणा कसायगा होंति ।
तत्थ किलिट्ठा असुहा सुहा विसुद्धा तदालावा ॥ ४६६ ॥
लोकानामसंख्येयान्युदयस्थानानि कषायगाणि भवन्ति ।
तत्र क्लिष्टानि अशुभानि शुभानि विशुद्धानि तदालापात्॥४६६॥

499. The operation-places (Udaya Sthána) of passions are innumerable universe (*i. e.*, innumerable times the innumerable spatial units of universe). Of these, the painful (and) bad (passion places are by far in excess of the) pleasant, good, by calculation.

Commentary.

Bad passion-places correspond to the three bad thought-paints, black, blue and grey, and good passion-places to yellow, pink, and white. The total number of places being divided by a smaller kind of innumerable universe spatial units, give the number of good places, and these are themselves innumerable universe units. The huge balance is the number of bad and painful places.

तिव्वतमा तिव्वतरा तिव्वा असुहा सुहा तहा मंदा ।
मंदतरा मंदतमा छट्ठाणगया हु पत्तेयं ॥ ५०० ॥
तीव्रतमास्तीव्रतरास्तीव्रा अशुभाः शुभास्तथा मन्दाः ।
मन्दतरा मन्दतमाः षट्स्थानगता हि प्रत्येकम् ॥ ५०० ॥

500. The bad (thought-paint places are) most intense (Tíbra-tama), more intense (Tíbra-tara), intense (Tíbra); and the good (thought-paint places are) mild, (manda) more mild, (manda tara) and most mild, (manda-tama). And in each, (the decrease and increase) is 6-fold (as given in the chapter of knowledge in gatha 325 and the following).

Commentary.

The operation places of passions (Kasháy-adhya-vasáya-sthána) are equal to innumerable times the innumerable spatial units of universe.

Let this be equal to 1; and let the divisor for it=innumerable universe=9.

Then good thought-paints are $1 \div 9 = \frac{1}{9}$.

,, bad ,, ,, ,, the rest $= 1 - \frac{1}{9} = \frac{8}{9}$.

Bad thought-paints are of 3 kinds, black, blue and grey. The number of thought-paints of each of these three kinds is found as follows by adopting the above process.

Black thought-paint $= \frac{8}{9} - \left(\frac{8}{9} \div \frac{9}{1}\right) = \frac{8}{9} - \left(\frac{8}{9 \times 9}\right) = \frac{72-8}{81} = \frac{64}{81}$.

The balance is $\left(\frac{8}{9} - \frac{64}{81}\right) = \frac{72-64}{81} = \frac{8}{81}$.

Blue thought-paints $= \frac{8}{81} - \left(\frac{8}{81} \div \frac{9}{1}\right) = \frac{8}{81} - \frac{8}{729} = \frac{72-8}{729} = \frac{64}{729}$.

Grey thought-paints $=$ the balance *i. e.* $\frac{8}{81} - \frac{64}{729} = \frac{72-64}{729} = \frac{8}{729}$.

The total of all the three bad thought-paints $= \frac{64}{81} + \frac{64}{729} + \frac{8}{729}$ $= \frac{576+64+8}{729} = \frac{648}{729} = \frac{8}{9}$.

Similarly good thought-paints are of 3 kinds, yellow, pink and white. The total of these $= \frac{1}{9}$ as stated above.

Yellow thought-paints $= \frac{1}{9} - \left(\frac{1}{9} \div \;\right) = \frac{1}{9} - \frac{1}{81} = \frac{9-1}{81} = \frac{8}{81}$.

The balance is $\left(\frac{1}{9} - \frac{8}{81}\right) = \frac{9-8}{81} = \frac{1}{81}$.

Pink thought-paints are $= \frac{1}{81} - \left(\frac{1}{81} \div 9\right) = \frac{1}{81} - \frac{1}{729} = \frac{9-1}{729} = \frac{8}{729}$.

White thought-paints $=$ the balance $= \frac{1}{81} - \frac{8}{729} = \frac{9-8}{729} = \frac{1}{729}$.

The total of all the three good thought-paints is equal to $\left(\frac{8}{81} + \frac{8}{729} + \frac{1}{729}\right) = \frac{72+8+1}{729} = \frac{81}{729} = \frac{1}{9}$.

असुहाणं वरमज्झिमअवरंसे किण्हणीलकाउतिए ।
परिणमदि कमेणप्पा परिहाणीदो किलेसस्स ॥ ५०१ ॥

अशुभानां वरमध्यमावरांशे कृष्णनीलकापोतत्रिकानाम् ।
परिणमति क्रमेणात्मा परिहानितः क्लेशस्य ॥ ५०१ ॥

501. By the decrease of pain, soul successively modifies (its condition) of the three bad (thought paints) black, blue and grey in their maximum, medium and minimum parts.

काऊ णीलं किण्हं परिणमदि किलेसवड्ढिदो अप्पा ।
एवं किलेसहाणीवड्ढीदो होदि असुहतियं ॥ ५०२ ॥

कापोतं नीलं कृष्णं परिणमति क्लेशवृद्धित आत्मा ।
एवं क्लेशहानिवृद्धितो भवति अशुभत्रिकम् ॥ ५०२ ॥

502. By the increase of pain, the soul modifies (its conditions) through grey, blue, and black (thought paints). Thus by the decrease and increase of pain (there) is (modification) of 3 bad (thought paints.).

Commentary.

All sub-humans up to 4-sensed and hellish beings, have only these three bad thought-paints.

तेऊ पउमे सुक्के सुहाणमवरादिअंसगे अप्पा ।
सुद्धिस्स य वड्ढीदो हाणीदो अण्णहा होदि ॥ ५०३ ॥

तेजसि पद्मे शुक्के शुभानामवराद्यंशगे आत्मा ।
शुद्धेश्च वृद्धितो हानित अन्यथा भवति ॥ ५०३ ॥

503. And by the increase of purity the soul (modifies itself or progresses through the three) good (*i. e.*), yellow, pink and white (thought paints) in (their) minimum etc. (*i. e.*, medium and maximum) parts, (and) by the decrease, (it) is the reverse.

Sub-Chapter IV.—Change (Sankramaṉa).

संकमणं सट्ठाणपरट्ठाणं होदित्ति किण्हसुक्काणं ।
वड्ढीसु हि सट्ठाणं उभयं हाणिम्मि सेस उभयेवि ॥ ५०४ ॥

संक्रमणं स्वस्थानपरस्थानं भवतीति कृष्णशुक्लयोः ।
वृद्धिषु हि स्वस्थानमुभयं हानौ शेषस्योभयेपि ॥ ५०४ ॥

504. Change (Sankramaṉa) is of (two kinds, *i.e.*), in its own-place (Svasthána or from its own place to) other place (Parasthána), *i.e.*, in the same or other thought-paint). In the increases of black and white (thought-paints, the change is only) in its own place (Svasthána) ; and in their decreases (it is) of both kinds (*i. e.*, own place Svasthána) and other place (Parasthána). (And) of the other (thought paints) also (it is) of both kinds.

लेस्साणुक्कस्सादोवरहाणी अवरगादवरवड्ढी ।
सट्ठाणे अवरादो हाणी णियमा परट्ठाणे ॥ ५०५ ॥

लेश्यानामुत्कृष्टादवरहानिः अवरकादवरवृद्धिः ।
स्वस्थाने अवरात् हानिर्नियमात् परस्थाने ॥ ५०५ ॥

505. In thought-paints, (the change) in their own-place (Svasthána) from the maximum (is) by minimum decrease (*i. e.*, decrease by infinite part, Ananta Bhága Háni) and (the change) from the minimum (is) by minimum increase, (*i. e.*, increase by infinite part, Ananta Bhága Vriddhi). (And) necessarily, (the change) from the minimum (of every thought paint) to other place (Parasthána) is by decrease (infinite fold, Ananta Guna Háni).

Commentary.

Out of six Leshyás, three are bad and three are good. Black, blue and grey are bad. The thought activity in black is the worst. Pale, pink, and white are good. The best thought activity is in white. In each thought-paint, the change in degrees, from the highest impurity or purity to the lowest impurity or purity, respectively, will be by infinite part. But when it is to be transformed into its next thought-paint of low impurity or purity the change will be by infinite fold decrease. The highest impurity in black-thought-paint having decreased to its last decrease of infinite part, is at its lowest point of impurity. But the minimum impurity in the next, namely the blue thought-paint, will be by infinite fold decrease in the lowest impurity of black-thought-paint. And so on.

संकमणे छट्ठाणा हाणिसु वड्ढीसु होंति तण्णामा ।
परिमाणं च य पुव्वं उत्तकमं होदि सुदणाणे ॥ ५०६ ॥

संक्रमणे षट्स्थानानि हानिषु वृद्धिषु भवन्ति तन्नामानि ।
परिमाणं च च पूर्वमुक्तक्रमं भवति श्रुतज्ञाने ॥ ५०६ ॥

506. (There are) 6 places (Shaṭ-sthàna) of decreases and increases in change (Sankramana, in each thought paint). Their names and measures are in the same order as has been described before in (the chapter of) scriptural knowledge.

Commentary.

Decrease of impurity or purity from black to grey or from white to pale respectively will be by 6 fold-decrease, and increase of impurity or purity from grey to black or from pale to white will also be by 6 fold increase. The increase and decrease both are (1) infinite part (2) innumerable part, (3) numerable part (4) numerable fold, (5) innumerable fold and (6) infinite fold. The process has been explained in the chapter on knowledge.

Sub-Chapter V.—Action (Karma).

पहिया जे छप्पुरिसा परिभट्टारण्णमज्भदेसम्मि ।
फलभरियरुक्खमेगं पेक्खित्ता ते विचिंतंति ॥ ५०७ ॥

पथिका ये षट्पुरुषाः परिभ्रष्टा अरण्यमध्यदेशे ।
फलभरितवृक्षमेकं दृष्ट्वा ते विचिन्तयन्ति ॥ ५०७ ॥

णिम्मूलखंधसाहुवसाहं छित्तुं चिणित्तुं पडिदाइं ।
खाउं फलाइं इदि जं मणेण वयणं हवे कम्मं ॥ ५०८ ॥

निर्मूलस्कन्धशाखोपशाखं छित्वा चित्वा पतितानि ।
खादितुं फलानि इति यन्मनसा वचनं भवेत् कर्म ॥ ५०८ ॥

507-508. Six men, travellers, are lost in the central part of a forest. Seeing a fruit-laden tree they (severally) think of eating the fruits, by uprooting (the tree), by cutting its trunk, by (cutting) the branches, by cutting the minor branches, by plucking (the fruits), by (picking) the fallen (fruits from the ground). Their speech (which represents the six kinds of activity) in the mind is the (result or) action (of the respective thought-paints).

Commentary.

The person who wants to uproot the whole tree is actuated by black-thought-paint. The one who keeps the root, but wishes to cut it down from the trunk is of blue-paint. He who wishes to cut the large branches is of grey-thought-paint. The remaining three persons do not want to destroy the generating parts of the tree, but they are indifferent in having their object fulfilled as harmlessly as possible. The person who wants to pick up the fallen fruits

is the best, having no thought of causing injury. He is of the white thought paint. He who wants to pluck the fruits is not so harmless and has got pink-thought-paint. He who wants to cut the minor branches with fruits causes unnecessary damage, and is of the pale-thought-paint.

Sub-Chapter VI.—Differentia (Lakshaṉa).

चंडो ण मुचइ वेरं भंडणसीलो य धम्मदयरहिओ।
दुट्ठो ण य एदि वसं लक्खणमेयं तु किण्हस्स ॥ ५०९ ॥

चण्डो न मुञ्चति वैरं भण्डनशीलश्च धर्मदयारहितः।
दुष्टो न च एति वशं लक्षणमेतत्तु कृष्णस्य ॥ ५०९ ॥

मंदो बुद्धिविहीणो णिव्विणाणी य विसयलोलो य।
माणी मायी य तहा आलस्सो चेव भेज्जो य ॥ ५१० ॥

मन्दो बुद्धिविहीनो निर्विज्ञानी च विषयलोलश्च।
मानी मायी च तथा आलस्यः चैव भेद्यश्च ॥ ५१० ॥

509-10. Wrathful, one who does not give up hostility, pugnacious in temperament, devoid of piety and compassion, wicked, not subject to (any) control (or principle), slow, without common sense, without skill, ex-tremely eager for sense-objects, proud, deceitful, lazy, and mysterious—these are the differentia (or signs) of black (thought-paint).

णिद्दावंचणबहुलो धणधण्णे होदि तिव्वसण्णा य।
लक्खणमेयं भणियं समासदो णीललेस्सस्स ॥ ५११ ॥

निद्रावञ्चनबहुलो धनधान्ये भवति तीव्रसंज्ञश्च।
लक्षणमेतद्भणितं समासतो नीललेश्यस्य ॥ ५११ ॥

511. Extremely sleepy and deceitful, and having an intense desire for cattle and corn, (*i. e.*, worldly riches)—these are briefly said to be the differentia of blue-thought-paint.

रूसइ णिंदइ अरणे दूसइ बहुसो य सोयभयबहुलो ।
असुयइ परिभवइ परं पसंसये अप्पयं बहुसो ॥ ५१२ ॥
रुष्यति निन्दति अन्यं दुष्यति बहुशश्च शोकभयबहुलः ।
असूयति परिभवति परं प्रशंसति आत्मानं बहुशः ॥ ५१२ ॥
ण य पत्तियइ परं सो अप्पाणं यिव परंपि मरणंतो ।
थूसइ अभित्थुवंतो ण य जाणइ हाणिवड्ढिं वा ॥ ५१३ ॥
न च प्रत्येति परं स आत्मानमिव परमपि मन्यमानः ।
तुष्यति अभिष्टुवतो न च जानाति हानिवृद्धी वा ॥ ५१३ ॥
मरणं पत्थेइ रणे देइ सुबहुगंपि थुव्वमाणो दु ।
ण गणइ कज्जाकज्जं लक्खणमेयं तु काउस्स ॥ ५१४ ॥
मरणं प्रार्थयते रणे ददाति सुबहुकमपि स्तूयमानस्तु ।
न गणयति कार्याकार्यं लक्षणमेतत्तु कपोतस्य ॥ ५१४ ॥

512-13 and **514**. (He who) is angry with, and talks ill of others, gives troubles of many kinds, is full of sorrow and fear, envies and disgraces others, praises himself in many ways, does not trust others, thinking (them) also to be like himself, is pleased with his laudation, and does not realise (his own or other's) loss and profit, desires to die in the battle-field, and on being praised gives too much (wealth), and does not take count of whether a thing is fit or unfit to do.—This (is one who has) the differentia of grey (thought-paint).

जाणइ कज्जाकज्जं सेयमसेयं च सव्वसमपासी ।
दयदाणरदो य मिदू लक्खणमेयं तु तेउस्स ॥ ५१५ ॥
जानाति कार्याकार्यं सेव्यमसेव्यं च सर्वसमदर्शी ।
दयादानरतश्च मृदुः लक्षणमेतत्तु तेजसः ॥ ५१५ ॥

515. One who (knows) what is fit or unfit to do, what is fit or unfit to enjoy, looks upon all impartially, is engaged in compassion and charity, and is gentle—(has) these differentia of yellow (thought paint).

चागी भद्दो चोक्खो उज्जवकम्मो य खमदि बहुगंपि ।
साहुगुरुपूजणरदो लक्खणमेयं तु पम्मस्स ॥ ५१६ ॥

त्यागी भद्रः सुकर उद्युक्तकर्मा च क्षमते बहुकमपि ।
साधुगुरुपूजनरतो लक्षणमेतत्तु पद्मस्य ॥ ५१६ ॥

516. Charitable (Tyági), kind, beneficient, ready to do (good) actions, having great forbearance, and devoted to the worship of saints (and) teachers—these (are) the differentia of pink (thought-paint).

ण य कुणइ पक्खवायं णवि य णिदाणं समो य सव्वेसिं ।
णत्थि य रायद्दोसा णेहोवि य सुक्कलेस्सस्स ॥ ५१७ ॥

न च करोति पक्षपातं नापि च निदानं समश्च सर्वेषाम् ।
नास्ति च रागद्वेषः स्नेहोपि च शुक्ललेश्यस्य ॥ ५१७ ॥

517. He who does not (show) partiality nor (has any) desire of future enjoyments, (is) equanimous to all (living beings), and has no love and hatred, nor attachment, (is one) with (the differentia) of white paint.

Sub-Chapter VII.—Conditions of Existence (Gati).

लेस्साणं खलु अंसा छव्वीसा होंति तत्थ मज्झिमया ।
आउगबंधणजोग्गा अट्ठट्ठवगरिसकालभवा ॥ ५१८ ॥

लेश्यानां खलु अंशाः षड्विंशतिः भवन्ति तत्र मध्यमकाः ।
आयुष्कबन्धनयोग्या अष्ट अष्टापकर्षकालभवाः ॥ ५१८ ॥

518. There are 26 parts of thought-paints. Of these the eight middle ones (only are) fit for bondage of age (Karma), (and) these occur at the eight declining-times (Apakarsha Kála).

Commentary.

Among six thought paints there are 26 parts.

The most intense part of black is one.

The most mild part of white is another.

The remaining 24 parts occur in both bad and good thought paints by 6 places of increase or decrease (infinite part, etc.)

between the most intense black and the most mild white, namely from black to blue 6 places decrease.

,, blue to grey 6 ,, ,,

,, white to pink 6 ,, ,,

,, pink to yellow 6 ,, ,,

These 24 + 2 said above are the 26 parts of thought-paints. Out of these, 8 parts are for age-bondage only. In the chapter on passions we have given a diagram to Gatha 295. It shows that the force of passions is classified into four kinds (1) Intenser like stone (2) intense like earth, (3) mild like dust, (4) milder like water.

In the first stone-kind, there are 2 divisions, in the last or most intense of black no age Karma is bound, but in the next division, which is a kind of medium intense black, hellish age only is bound. In the second earth-kind, there are medium conditions of all the six thought-paints; bondage of all the four kinds of age Karma is possible there. In the third dust-kind, also there are 6 thought-paints of medium mild kind, where also all the four age-Karmas are bound; but in places where black thought paint is absent, there is such a mild degree of five other thought-paints, that only celestial age-Karma is bound. Its last portions do not bind any age Karma. The fourth, water kind is the mildest and cannot bind any age-Karma.

Thus it will be seen that out of 24 medium places of thought-paints there are only 8 such special medium kinds of thought-paints, which only have the capacity of binding age-Karmas.

Rule for bondage of age Karma in humans and sub-humans of work-region (Karma bhúmi) for future incarnation is, that when two-third of their operative age-Karma is exhausted, the first occasion, where a soul may bind age-Karma appears for one antar-muhúrta. Then again after the expiry of two-third of the remaining age-Karma, the second occasion for bondage of age-Karma appears for an antar-muhúrta. Thus after expiry of every two-third part of the remaining age, six more occasions for bondage of age-karma will in succession be presented to the soul. If a soul cannot have the required kind of medium thought-paint in any of these 8 occasions which are called Apakarsha-Kála or declining-times, he must bind it in the last antar-muhúrta of his life.

It should be noted that a soul will bind only one of the four age Karmas. He cannot bind more than one. He will gain rebirth in the same condition of existence corresponding to the particular age-Karma bound for future life. It should also be noted that duration

of age-Karma can be increased or decreased in other declining-times, if age-Karma has already been bound in any previous declining time.

In order to illustrate the eight periods of declining-times let us suppose that a human being has got his operative age Karma for a duration of 6561 years. Then the 8 occasions will appear as shown below:—

Declining times			Period of remaining age.
(1) After expiry of $\frac{2}{3}$ or 4374 years.			2187 years.
(2) ,,	,,	of 1458 ,,	729 ,,
(3) ,,	,,	of 486 ,,	243 ,,
(4) ,,	,,	of 162 ,,	81 ,,
(5) ,,	,,	of 54 ,,	27 ,,
(6) ,,	,,	of 18 ,,	9 ,,
(7) ,,	,,	of 6 ,,	3 ,,
(8) ,,	,,	of 2 ,,	1 ,,

Humans and sub-humans of enjoyment region bind their age-Karma when only 9 months are left in completion of their life—duration. Celestials and hellish beings bind it, when only six months are left in their life. All these also have the eight declining-times in the period of 9 or 6 months, respectively.

Humans and sub-humans of work-region where 8 declining-times for bondage of age-Karma occur during full length of their age are called Sopakramáyushka or with breakable age. They can die early by untimely shedding off of age-Karma molecules on account of suicide, murder, incurable disease, fire, railway accident etc. If no such disturbance occur, they would die after completing their age-Karma fully. Celestials, hellish, humans and sub-humans of enjoyment-region as well as some great men out of 63 Shaláká Purushas (24 Tírthankars, 12 Chakravarties, 9 Náráyanas, 9 Balbhadras, and 9 Prati-náráyanas), who attain liberation from that life are called Anupakramáyushka or with unbreakable age. They die a natural death.

सेसट्ठारसअंसा चउगइगमणस्स कारणा होंति ।
सुक्कुक्कस्संसमुदा सव्वट्ठं जांति खलु जीवा ॥ ५१६ ॥
शेषाष्टादशांशाःचतुर्गतिगमनस्य कारणानि भवन्ति ।
शुक्लोत्कृष्टांशमृताः सर्वार्थं यान्ति खलु जीवाः ॥ ५१६ ॥

519. The remaining 18 parts are the causes of going in the 4 conditions of existence. And certainly the souls

dying with the maximum part of white thought-paint go to Sarvártha-siddhi, (the heaven just below the abode of the liberated).

अवरंसमुदा होंति सदारदुगे मज्झिमंसगेण मुदा ।
आणदकप्पादुवरिं सव्वट्ठाइल्लगे होंति ॥ ५२० ॥

अवरांशमृता भवन्ति शतारद्विके मध्यमांशकेन मृताः ।
आनतकल्पादुपरि सर्वार्थादिमे भवन्ति ॥ ५२० ॥

520. (Souls dying with minimum parts (of white) thought-paint are born in the two, Satára (and Sahasrára, the 11th and 12th heavens) (and those) dying with the middle parts of (white paint) are born in heavens (situated) above the Ánata, (the 13th) and below the Sarvártha-siddhi.

पम्मुक्कस्संसमुदा जीवा उवजांति खलु सहस्सारं ।
अवरंसमुदा जीवा सणक्कुमारं च माहिंदं ॥ ५२१ ॥

पद्मोत्कृष्टांशमृता जीवा उपयान्ति खलु सहस्रारम् ।
अवरांशमृता जीवा सनत्कुमारं च माहेन्द्रम् ॥ ५२१ ॥

521. Souls dying with the maximum part of pink (thought-paint) go to Sahasrára, (the 12th heaven); and souls dying with its minimum parts (go) to Sanat-kumára and Máhendra, (3rd and 4th heavens).

मज्झिमअंसेण मुदा तम्मज्झं जांति तेउजेट्ठमुदा ।
साणक्कुमारमाहिंदंतिमचक्किंदसेढिम्मि ॥ ५२२ ॥

मध्यमांशेन मृता तन्मध्यं यान्ति तेजोज्येष्ठमृताः ।
सानत्कुमारमाहेन्द्रान्तिमचक्रेन्द्रश्रेण्याम् ॥ ५२२ ॥

522. And (those) dying with its middle parts go to the intervening heavens between them (*i.e.*, between Sahasrára above and Sanatkumára and Máhendra below); and (those) dying with the maximum parts of yellow (are born in the

heavens) lined alongside the Chakra, (heaven) which is the Indraka (or centre heaven) in the last layer of Sanatkumára and Máhendra.

अवरंसमुदा सोहम्मीसाणादिमउडम्मि सेढिम्मि ।
मज्झिमअंसेण मुदा विमलविमाणादिबलभद्दे ॥ ५२३ ॥

अवरांशमृताः सौधर्मैशानादिमर्तौ श्रेण्याम् ।
मध्यमांशेन मृता विमलविमानादिबलभद्रे ॥ ५२३ ॥

523. And (those) dying with its minimum parts (go) to the first (Indraka or central Vimána called) Ritu or in (the others in the same) line (with it) in Saudharma and Íshána (heavens), (those) dying with the middle parts (of yellow thought-paint, are born in Vimánas) from the Vimala Vimána, (*i. e.*, the central Vimána of the second layer of Saudharma and Íshána) up to Balbhadra (the central vimána of the last but one layer of Sanatkumára and Máhendra).

किण्हवरंसेण मुदा अवधिट्ठाणम्मि अवरअंसमुदा ।
पंचमचरिमतिमिस्से मज्झे मज्झेण जायन्ते ॥ ५२४ ॥

कृष्णवरांशेन मृता अवधिस्थाने अवरांशमृताः ।
पञ्चमचरमतिमिस्रे मध्ये मध्येन जायन्ते ॥ ५२४ ॥

524. (The souls) dying with the maximum parts of black (thought-paint) are born in Avadhi, (the central) place (or Indraka in the 7th hell). (And those) dying with its minimum, in Timishra, (the central portion or Indraka) of the last (layer) of the 5th (hell). And (those) dying with its maximum, in (the hells) between (these two).

नीलुक्कस्संसमुदा पंचमअंधिंदयम्मि अवरमुदा ।
वालुकसंपज्जलिदे मज्झे मज्झेण जायन्ते ॥ ५२५ ॥

नीलोत्कृष्टांशमृताः पञ्चमान्धेन्द्रके अवरमृताः ।
वालुकासंप्रज्वलिते मध्ये मध्येन जायन्ते ॥ ५२५ ॥

525. (Those) dying with the maximum parts of blue are born in the Andhra-Indraka (or central part of the pen-ultimate layer of the) fifth hell. And (those) dying with the minimum, in the Samprajvalita, (the central part or Indraka of last layer of Báluká, (the third hell). And (those) dying with the middle parts, in (the hells) between (these two).

Commentary.

Some souls dying with maximum parts of the blue-thought paint are born in the 5th layer of the 5th hell. Some dying with the minimum parts of black-thought-paint are born in the lowest layer of the 5th hell.

वरकाओदंसमुदा संजलिदं जांति तदियणिरयस्स ।
सीमंतं अवरमुदा मज्झे मज्झेण जायन्ते ॥ ५२६ ॥
वरकापोतांशमृताः संज्वलितं यान्ति तृतीयनिरयस्य ।
सीमन्तमवरमृता मध्ये मध्येन जायन्ते ॥ ५२६ ॥

526. (Those) dying with the maximum part of grey (paint) are born in (Sanjvalita) (the central portion or (Indraka) of the pen-ultimate layer) of the third hell, (but some in the central portion of the last layer of it, *i.e.*, in Samprajvalita). And (those) dying with its minimum, in Símanta (the Indraka or central portion of the first hell). (And dying with the middle parts), in (the hells) between (these two).

किण्हचउक्काणं पुण मज्झंसमुदा हु भवणगादितिये ।
पुढवीआउवणप्फदिजीवेसु हवंति खलु जीवा ॥ ५२७ ॥
कृष्णचतुष्काणां पुनः मध्यांशमृता हि भवनकादित्रये ।
पृथिव्यब्वनस्पतिजीवेषु भवन्ति खलु जीवाः ॥ ५२७ ॥

527. (Wrong-believing human and sub-human) souls (of the work-region, Karma-bhúmi, and of the enjoyment-region, Bhoga-bhúmi) dying with the middle parts of the four, black, (blue, grey, and yellow are born) as the three, residential, (peripatetic and stellar order of celestial beings). (And the wrong-believing

humans and sub-humans of the work-region, residential, peripatetic, and stellars, and the heavenly beings of Saudharma and íshána, dying with the middle parts of these four paints) are born as (developable gross) earth, water, and vegetable-bodied souls.

किण्हतियाणं मज्झिमअंसमुदा तेउवाउवियलेसु।
सुरणिरया सगलेस्सहिं णरतिरियं जांति सगजोग्गं ॥५२८॥
कृष्णत्रयाणां मध्यमांशमृता तेजोवायुविकलेषु।
सुरनिरयाः स्वकलेश्याभिः नरतिर्यञ्चं यान्ति स्वकयोग्यम् ५२८

528. (The wrong-believing humans and sub-humans of the work-region), dying with the middle parts of the three black, (blue and grey are born) as fire, air, and incomplete sensed (*i. e.* 2, 3, and 4-sensed Vikalatraya) beings (or as irrational 5-sensed and the common (Sádhárana) vegetables. (And) the hellish and the (remaining) celestial beings go to the human and sub-human (conditions of existence) corresponding to the particular thought-paints (with which they die).

Commentary.

A soul is born always in that condition of existence for which he has bound to himself the age Karma in the eight declining-times in which the age-Karma can be bound in life, but the death point is also important, as it seriously affects the future condition of the soul. If no age Karma is bound in the 8 declining-times, then the duration of age-Karma and the condition of existence, both, are determined within the Antar-muhúrta which precedes death by an innumerable part of a wink or Ávalí called Asankshepáddhá. But if the age Karma has been bound in one of the previous eight declining-times (Apakarsha-Kála), the condition of existence (Gati) will remain the same, but the soul will go to a higher or lower part of it, according to the character and degree of the thought-paint at the time of death.

Sub-chapter VIII Possession (Swámi).

काऊ काऊ काऊ णीला णीला य णीलकिण्हा य।
किण्हा य परमकिण्हा लेस्सा पढमादिपुढवीणं ॥ ५२९ ॥

कपोता कपोता कपोता नीला नीला च नीलकृष्णे च ।
कृष्णा च परमकृष्णा लेश्या प्रथमादिपृथिवीनाम् ॥ ५२९ ॥

529. The thought-paints of hells beginning from the first (up to seven, the lowest are respectively), (1) the (minimum) grey; (2) (medium) grey; (3) (maximum) grey and (minimum) blue; (4) (medium) blue; (5) (maximum) blue and (minimum) black; (6) medium black; and (7) maximum black.

णरतिरियाणं ओघो इगिविगले तिण्णि चउ असण्णिस्स ।
सण्णिअपुण्णगमिच्छे सासणसम्मेवि असुहतियं ॥ ५३० ॥
नरतिरश्चामोघ एकविकले तिस्रः चतस्र असंज्ञिनः ।
संज्ञ्यपूर्णकमिथ्यात्वे सासादनसम्यक्त्वेपि अशुभत्रिकम्॥५३०॥

530. In human and sub-human (beings there are) all (the 6 thought-paints); in one, and 2 to 4-sensed beings, the three (black, blue and grey). In the irrational (5-sensed developable sub-humans), four (black, blue, grey and yellow). In the (irrational) and rational (five-sensed) completely undevelopable wrong-believing (sub-human and human beings); in (the potentially developable human, sub-human, residential, peripatetic and stellar beings), in down-fall from right (to wrong belief), there are three bad (thought-paints, black, blue and grey).

Commentary.

Beings with one to 4 senses are never reborn as hellish or celestial beings. The irrational 5-sensed developables can be born as residential or peripatetic celestial beings, when dying with yellow-thought-paint, and as hellish, when dying with grey. Humans and sub-humans with subsidential-right-belief do never possess three bad-thought-paints, but when such a right-believer falls from right-belief to the second downfall stage on account of the operation of any of the error-feeding passions, he can have 3 bad-thought-paints in his undevelopable condition.

भोगापुण्णगसम्मे काउस्स जहण्णियं हवे णियमा ।
सम्मे वा मिच्छे वा पज्जत्ते तिण्णि सुहलेस्सा ॥ ५३१ ॥

भोगाऽपूर्णकसम्यक्त्वे कापोतस्य जघन्यकं भवेन्नियमात् ।
सम्यक्त्वे वा मिथ्यात्वे वा पर्याप्ते तिस्रः शुभलेश्याः ॥५३१॥

531. In the right-believing, potentially developable (human and sub-human beings) of enjoyment (regions), necessarily there is the minimum part of grey. In the developable (humans and sub-humans in the enjoyment regions) in their (condition of) right or wrong belief (there are) three good-thought-paints (yellow, pink and white).

Commentary.

The right believing potentially developable soul in enjoyment regions has the minimum grey-thought paint, because dying as a right believer he was bound to be born as a male heavenly being, but before he acquired right belief he may have bound an age-Karma for a lower condition of existence. If this condition was human or sub-human then instead of going to heaven he will have to go to the highest enjoyment-region, where we have the best human and sub-human life. The thought-activity at death time of such a soul will be a little painful, and therefore he has minimum grey-thought-paint also, although in the enjoyment-regions, there are only the three good thought-paints.

अयदोत्ति छलेस्साओ सुहतियलेस्सा हु देसविरदतिये ।
तत्तो सुक्का लेस्सा अजोगिठाणं अलेस्सं तु ॥ ५३२ ॥

असंयत इति षड्लेश्याः शुभत्रयलेश्या हि देशविरतत्रये ।
ततः शुक्ला लेश्या अयोगिस्थानमलेश्यं तु ॥ ५३२ ॥

532. In the non-control (condition of the soul, *i.e.*, up to the 4th stage of vowless-right-belief, Avirata Samyaktva there are) six thought-paints. In the three, (*i.e.* 5th, 6th and 7th, stages of) partial vow, (imperfect vow and perfect vow) there are three good thought-paints. From that (the 8th to the 13th stages there is), white thought paint (only). And (there is) no thought-paint in the (14th) stage of non-vibration.

Commentary.

Thought-paints are the colours of vibrations coloured with passions. When the vibrations stop, there is no thought-paint.

णट्ठकसाये लेस्सा उच्चदि सा भूदपुव्वगदिणाया।
अहवा जोगपउत्ती मुक्खोत्ति तहिं हवे लेस्सा ॥ ५३३ ॥

नष्टकषाये लेश्या उच्यते सा भूतपूर्वगतिन्यायात्।
अथवा योगप्रवृत्तिः मुख्येति तत्र भवेल्लेश्या ॥ ५३३ ॥

533. (In the 11th stage, in which passion has sub-sided, and in the 12th and 13th stages) in which it has been destroyed, the (white) thought-paint is spoken of from the view point of (figurative) speech, in which we speak of the past as happening in the present, (*e. g.* to say on the anniversary of Waterloo; "Waterloo was fought to-day"); or vibratory activity being prominent, thought-paint (is said) to be there.

तिण्हं दोण्हं दोण्हं छण्हं दोण्हं च तेरसण्हं च।
एत्तो य चोद्दसण्हं लेस्सा भवणादिदेवाणं ॥ ५३४ ॥

त्रयाणां द्वयोर्द्वयोः षण्णां द्वयोश्च त्रयोदशानां च।
एतस्माच्च चतुर्दशानां लेश्या भवनादिदेवानाम् ॥ ५३४ ॥

तेऊ तेऊ तेऊ पम्मापम्मा य पम्मसुक्का य।
सुक्काय परमसुक्का भवणतिया पुण्णगे असुहा ॥ ५३५ ॥

तेजस्तेजस्तेजः पद्मापद्मा च पद्माशुक्ला च।
शुक्ला च परमशुक्ला भवनत्रिकाः पूर्णके अशुभाः ॥ ५३५ ॥

534-35. The thought-paint of the residential etc. celestial beings *i. e.* of the three (Residential, peripatetic and stellar); of two (Saudharma and Ishána ; of two (Sanatkumára and Máhendra); of six (Brahma, Brahmotara, Lántava, Kápishṭha, Shukra and Mahá-shukra); of two (Shatára and Sahasrára); of thirteen (Ánata, Pránat, Árana, Achyuta and the nine Graiveyakas); and beyond this of the (nine Anudishas and five Anuttaras are respectively), (the minimum) yellow; medium yellow; (maximum) yellow and (minimum) pink; (medium) pink; (maximum) pink and

(minimum) white; (medium) white; and maximum white. And the non-developable three residential (peripatetic and stellar have only) the bad-thought-paints (black, blue and grey).

Commentary.

It should be noted that the heavenly celestials have the same thought-paint in their non-developable and developable conditions.

Sub-Chapter IX Cause (Sádhana).

वण्णोदयसंपादिदसरीरवण्णो दु दव्वदो लेस्सा ।
मोहुदयखओवसमोवसमखयजजीवफंदणंभावो ॥ ५३६ ॥
वर्णोदयसंपादितशरीरवर्णस्तु द्रव्यतो लेश्या ।
मोहोदयक्षयोपशमोपशमक्षयजजीवस्पन्दो भावः ॥ ५३६ ॥

536. The colour of the body produced by the operation of the colour (sub-class of the body-making Karma) is matter-paint (Dravya Leshyá). The vibration of the soul produced by the operation (in the first four stages), by destructive-subsidence (in the 5th, 6th and 7th stages), by subsidence (in the 8th, 9th, 10th and 11th, stages of subsidential ladder (Upashama Shrení), and by destruction (in 8th, 9th, 10th, 12th, and 13th) of deluding-Karma (Moha) is thought-(paint) (Bháva Leshyá).

Commentary.

Here vibratory activíty would seem to be the same as thought-paint. Yoga and Leshyá, *i. e.*, Vibration and thought-paint are really not two things but two aspects of the same thing, with the distinction that in one the vibratory activity alone is considered and in the other it is considered as mixed with and coloured by the passions. The vibratory activity is the same. It is never without the tint or taint of passion of some kind or other which is found only in the first 10 stages. The passion-coloured vibration is the thought-paint in these 10 stages. In the next three there is no passion, but there is vibration, which results in white thought-paint, the purest and highest kind of thought-paint. Here although there is no passion, thought-paint is said to exist, because its basis, the vibration still continues, although there is no passion to taint it with any colour.

Notice also that the passionless vibratory-activity is still the cause of inflow of Karmic and Quasi-Karmic matter into the soul. The quasi-Karmic matter, *i.e.*, Áháraka, speech, mind, and electric molecules are assimilited, but the Karmic molecules merely touch the soul for an instant and pass away without binding. Note also that where there is no passion there is inflow only of the molecules of pleasant feeling-Karma (sátá vedaníya). Where there is passion, there is an inflow every instant of all the Karmas except the age Karma.

Sub-Chapter X.—Number (Sankhyá).

किरणहादिरासिमावलि असंखभागेण भजिय पविभत्ते ।
हीणकमा कालं वा अस्सिय दव्वा दु भजिदव्वा ॥ ५३७ ॥

कृष्णादिराशिमावल्यसंखभागेन भक्त्वा प्रविभक्ते ।
हीनक्रमा कालं वा आश्रित्य द्रव्याणि तु भक्तव्यानि ॥ ५३७ ॥

537. The total of (souls) with black, etc., (*i. e.* black, blue, and grey thought-paints), (should be) divided by an innumerable part of an Ávalí ; (the quotient) subtracted from the total and the balance equally divided among the three (thought-paints). (The quotient should) again be divided (by an innumerable part of an Ávalí), (and the resulting quotient subtracted from the first quotient, and added to one of the three equal parts, to get the number of souls in black thought-paint). (The process indicated in Gatha 179 should be adopted to find out the number of souls with other thought-paints). (Soul) substances (may be) described on the basis of time, also, by division, etc. in order, (according to the above process).

Commentary.

Let the number of souls with all the three bad thought-paints be 3525, and let an innumerable part of an Ávalí be 5. Then $3525 \div 5 = 705$. And $3525 - 705 = 2820$. And 2820 should be equally distributed among the three thought-paints. And $2820 \div 3 = 940$, which should be assigned to each of the three thought-paints. 705 should again be divided by 5. And the quotient 141, being subtracted from 705, and the balance added to 940, we get $705 - 141 + 940 = 1504$,

as the number of souls with black thought-paints. And 940+141−141÷5=1081−28·2=1052·8 would be number of souls with blue thought-paints. And 940+141÷5=940+28·2=968·2 would be the number of souls with grey thought-paints. And 1504+1052·8+968·2=3525.

This shows that, proportionately speaking, souls with black-thought-paint are the greatest in number.

खेत्तादो असुहतिया अणंतलोगा कमेण परिहीणा ।
कालादोतीदादो अणंतगुणिदा कमा हीणा ॥ ५३८ ॥

क्षेत्रत अशुभत्रिका अनन्तलोकाः क्रमेण परिहीनाः ।
कालतअतीतादनन्तगुणिता क्रमाद्धीनाः ॥ ५३८ ॥

538. As to space (or spatial units, the souls) with the three bad (black, blue and grey thought-paints) are infinite times the innumerable spatial units of universe, successively less and less. As to time (they are) infinite times (the instants) in the past time, successively less and less.

केवलणाणाणंतिमभागा भावादु किण्हतियजीवा ।
तेउतियासंखेज्जा संखासंखेज्जभागकमा ॥ ५३९ ॥

केवलज्ञानानन्तिमभागा भावात्तुः कृष्णत्रिकजीवाः ।
तेजस्त्रया असंख्येयाः संख्यासंख्येयभागक्रमाः ॥ ५३९ ॥

539. As to modifications (bháva) souls with the three black, (blue and grey paints are) an infinite part of the units (Avibhága Pratichheda) of perfect knowledge. Souls with the three yellow (pink and white are) innumerable, and, successively numerable, and innumerable, part of the immediately (preceding one).

जोइसियादो अहिया तिरिक्खसण्णिस्स संखभागोदु ।
सूइस्स अंगुलस्स य असंखभागं तु तेउतियं ॥ ५४० ॥

ज्योतिष्कत अधिकाः तिर्यक्संज्ञिनः संख्यभागस्तु ।
सूचेरङ्गुलस्य च असंख्यभागं तु तेजस्त्रयम् ॥ ५४० ॥

540. (As to space, the number of souls) with the three yellow, (pink and white thought-paints is respectively), (the number of the) stellars, and more ; the numerable part of (the total of) the rational sub-humans (with yellow thought-paint); an innumerable part of a linear finger (Súchiangula).

Commentary.

Stellars with yellow thought-paint amount in number to the basic area of the universe divided by 65536 square fingers.

The words " and more" include the following :—

Residentials with yellow thought-paint amounting in number to base line of the universe multiplied by the square root of a cubic finger.

Peripatetics with yellow-paint amounting in number to the basic area of universe divided by the square of 300 yojanas.

Heavenly beings of Saudharma and Íshána with yellow thought-paint amounting in number to the base line of universe multiplied by third square-root of a cubic finger.

Sub-humans with yellow thought-paint amounting in number to the basic area of the universe divided by a square finger × Pannaṭṭhí (65536) × Sankhyáta to the power five, and

The numerable number of humans with yellow-paint.

The total of all the above is the number of souls with yellow thought-paint.

बेसदछप्पण्णंगुलकदिहिदपदरं तु जोइसियमाणं ।
तस्स य संखेज्जदिमा तिरिक्खसण्णीण परिमाणं ॥ ५४१ ॥

द्विशतषट्पश्चाशदङ्गुलकृतिहितप्रतरं तु ज्योतिष्कमाणम् ।
तस्य च संख्येयं तिर्यक्संज्ञिनां परिमाणम् ॥५४१ ॥

541. Basic area (of universe) divided by two hundred and fifty-six finger squared, (*i. e.*, 65536 square angula, is number of) stellars (with yellow thought-paint). And a numerable part of it (is the number of) rational sub-humans (with yellow thought-paint).

तेउदु असंखकप्पा पल्लासंखेज्जभागया सुक्का ।
ओहिअसंखेज्जदिमा तेउतिया भावदो होंति ॥ ५४२ ॥

तेजोद्वया असंख्यकल्पाः पल्यासंख्येयभागकाः शुक्लाः ।
अवध्यसंख्येया तेजस्त्रया भावतो भवन्ति ॥ ५४२ ॥

542. (As to time the souls) with two (paints), yellow (and pink amount in number to the number of instants) in innumerable Kalpas (one Kalpa being equal to 20 crore × crore Ságaras); (and the pink ones are numerable part of the yellow. Those with white (thought-paint) are an innumerable part of a Palya. As to modifications, the three yellow, (pink, and white) are (respectively) an innumerable part of the divisions of visual knowledge. (The pink ones are numerable part of the yellow; the white ones are an innumerable part of the pink).

Sub-Chapter XI.—Place (Kshetra).

सट्ठाणसमुग्घादे उववादे सव्वलोयमसुहाणं ।
लोयस्सासंखेज्जदिभागं खेत्तं तु तेउतिये ॥ ५४३ ॥
स्वस्थानसमुद्घाते उपपादे सर्वलोकमशुभानाम् ।
लोकस्यासंख्येयभागं क्षेत्रं तु तेजस्त्रिके ॥ ५४३ ॥

543. The place of (the souls) with (three) bad (thought-paints as) to their own place (svasthána), overflow (Samúdgháta, and) birth-time (is) the whole universe. And (the place of the souls) with three good (thought-paints is) innumerable part of the universe.

Commentary.

Here place or Kshetra signifies the space where at a particular time the souls with respective thought-paints are found.

Fine one-sensed beings, with three bad-paints, are pervading through out the whole universe.

Svasthána is of two kinds, (1) Svasthána Svasthána, the place of their birth (2) Viháravat Svasthána, the place to which they can go out.

Samudgháta or overflow means the extending of spatial units of mundane souls out of body to some extent and then resuming their former form. Souls do not leave their own body, but extend out. There are seven occasions when such overflow is possible:—

(1) Vedaná samudgháta, pain-overflow, emanation on account of extreme and unbearable suffering.

(2) Kasháya samudgháta, passion-overflow, emanation on account of passionate thought activity.

(3) Vaikriyikà samudgháta, fluid overflow-emanation on account of transformation into small or large fluid body or into many such bodies. Celestials do not leave their own place, they send their newly made fluid body with extending soul-units to far off places. Their connection is never ceased.

(4) Máranántika samudgháta, death-bed overfiow—emanation before death for touching the place of next birth. The soul extends to that point and then contracts and dies thereafter.

(5) Taijasa samudgháta, electric overflow—It is possible in saints with special powers obtained by ascetic practices. It is bad or good. If a saint gets in rage, his soul-units emanate from his left shoulder with electrical matter, and burn the undesirable object. This is bad. A saint being compassionate at seeing famine or disease prevaling anywhere, emanates his soul-units with electric matter from right shoulder. It removes all cause of trouble and brings happiness.

(6) Áháraka Samudgháta, assimilative overflow—A saint in 6th scriptural stage emanates a man-like white form of one cubit from his head with soul-units. It goes to an omniscient or saint with full scriptural knowledge and sees him. The saint either removes his doubt or enjoys the benefit of personally paying respect to him.

(7) Kevali Samudgháta, omniscient overflow—when age Karma has a smaller duration than that of other three Karmas, body-making, family-determining and feeling, then the soul of an omniscient Conqueror overflows and expands throughout the whole universe in 4 instants, and then withdraws to its body in another 4 instants, and the duration of all four Karmas becomes equal.

Upapáda means extent of space in the first instant of birth after leaving the last body.

Place should be considered with reference to the above ten conditions, the two Svasthána, seven Samudgháta and Upapáda. Souls with bad thought-paints are not found in electric, assimilative, and omniscient overflow. For details see sanskrit commentary.

मरदि असंखेज्जदिमं तस्सासंखा य विग्गहे होंति ।
तस्सासंखं दूरे उववादे तस्स खु असंखं ॥ ५४४ ॥
म्रियते असंख्येयं तस्यासंख्याश्च विग्रहे भवन्ति ।
तस्यासंख्यं दूरे उपपादे तस्य खलु असंख्यम् ॥ ५४४ ॥

544. An innumerable part (of the total number of souls) die, its, (of the total), innumerable, (many , parts are

in transmigration. An innumerable part (is) in distant (overflow), and an innumerable part of it (is) in birth-place (Upapáda).

Commentary.

This gatha mainly refers to the celestials of Saudharma and Ishána heavens. They are with pale thought-paint.

The total number of them is equal to spatial units in the universe line (Jagat shreṉí) multiplied by a third square root of a cubic finger. Their total being divided by an innumerable part of a Palya, the quotient is the number of those dying in one instant. This quotient should again be divided by an innumerable part of a Palya. The resulting quotient being subtracted from the preceding quotient the balance called "many parts" is the number of those in transmigration with one, two or three turns. This number should again be divided by an innumerable part of a Palya, the quotient being subtracted from the number, the remaining "many parts" balance is the number of those in death-bed overflow. This number being divided by an innumerable part of a palya, the quotient is the number of those with distant death-bed overflow. This number should again be divided by an innumerable part of a Palya, the quotient is the number of those in the birth-instant.

The number found above multiplied by the place of one soul gives the total place for that.

For the number of pink and white thought-paints and other details see Sanskrit commentary.

सुक्कस्स समुग्घादे असंखभागा य सव्वलोगो य ।

शुक्लायाः समुद्घाते असंख्यभागाश्च सर्वलोकश्च ।

545. (The 1st half). The place of a soul with white thought-paint is many innumerable parts of the universe or the whole universe in (the different stages of omniscient-overflow).

Sub-Chapter XII Extent (Sparsha.)

फासं सव्वं लोयं तिट्ठाणे असुहलेस्साणं ॥ ५४५ ॥

स्पर्शः सर्वो लोकः त्रिस्थाने अशुभलेश्यानाम् ॥ ५४५ ॥

545. (The second half). The extent of bad thought-paints as to the three places, (*i. e.*, own place (Svasthána),

overflow Samudgháta) and first instant of birth (upapáda) is the whole universe.

Commentary.

Place (Kshetra) is the space in which the soul is at present. Extent (Sparsha) is the space in which the soul has been in the past and is in the present.

Generally the extent of soul with three bad paints is the whole universe for their own place (Svasthána), overflow (Samudgháta) and first instant of birth.

In details, the black-paint souls out of the ten places called Padas, for their sphere of birth (Svasthána Swasthána), anguish (Vedná), passion, (Kasháya), death-bed overflow (márnánika samudgháta) and instant of birth in transmigration (Upapáda) have the whole Universe as their extent.

Their extent (Sparsha) of sphere of motion (Vihåravat-svasthána) is basic area (Jagatpratar) multiplied by numerable linear finger (Súchi-angula). In their transformation overflow (vaikriyika Samudgháta) it is a numerable part of the universe.

In the black-thought-paint there is no electric (Taijasa) Áhárka and omniscient (Kevala) overflow.

The extent of blue and grey should be known like that of black. See sanskrit commentary for further details.

तेउस्स य सट्ठाणे लोगस्स असंखभागमेत्तं तु ।
अड चोद्दस भागा वा देसूणा होंति णियमेण ॥ ५४६ ॥
तेजसश्च स्वस्थाने लोकस्यासंख्यभागमात्रं तु ।
अष्ट चतुर्दश भागा वा देशोना भवन्ति नियमेन ॥ ५४६ ॥

546. (The extent) of yellow as regards its sphere of birth (Svasthána svasthána), and (its sphere of motion Vihåravat-svasthána) are necessarily an innumerable part of the universe, and a little less than 8 parts out of 14 (of the mobile channel, Trasa Nádí respectively).

एवं तु समुग्घादे णव चोद्दसभागयं च किंचूणं ।
उववादे पढमपदं दिवड्ढचोद्दस य किंचूणं ॥ ५४७ ॥
एवं तु समुद्घाते नव चतुर्दशभागश्च किञ्चिदूनः।
उपपादे प्रथमपदं द्व्यर्धचतुर्दश च किञ्चिदूनम् ॥ ५४७ ॥

547. And (the extent is) the same (*i. e.*, a little less than $\frac{8}{14}$ of mobile channel in overflow (for souls of yellow-thought-paint, but for death-bed overflow it is) a little less than $\frac{9}{14}$ (of mobile channel). And for first instant of birth in transmigration (Upapáda) the extent (Prathama-pada is) a little less than one and half (parts) of 14 (of mobile channel).

पम्मस्स य सट्ठाणसमुग्घाददुगेसु होदि पढमपदं ।
अड चोद्दस भागा वा देसूणा होंति णियमेण ॥ ५४८ ॥
पद्मायाश्च स्वस्थानसमुद्घातद्विकयोः भवति प्रथमपदम् ।
अष्ट चतुर्दश भागा वा देशोना भवन्ति नियमेन ॥ ५४८ ॥

548. The extent (prathamapada) of pink (thought paint) for sphere of motion (Viháravat svasthána), and for two pairs of overflow, (*i. e.*, anguish and passion, transformation and death-bed overflow) are necessarily a little less than 8 by 14 parts (of mobile channel) and (for sphere of birth, Svasthána svasthána it is innumerable part of a universe; and for electric Taijasa and Áháraka overflow is numerable cubic fingers).

उववादे पढमपदं पणचोद्दसभागयं च देसूणं ।
सुक्कस्स य तिट्ठाणे पढमो छच्चोद्दसा हीणा ॥ ५४६ ॥
उपपादे प्रथमपदं पञ्चचतुर्दशभागश्च देशोनः ।
शुक्लायाश्च त्रिस्थाने प्रथमः षट्चतुर्दश हीना ॥ ५४६ ॥

549. And the extent (of pink-paint) for the instant of birth in transmigration (Upapáda) is little less than five out of fourteen parts (of mobile channel). Of the white (paint) (the extent) for the first, (*i.e.*, sphere of birth Svasthána svasthána is an innumerable part of the universe). And for the 3 places, (*i. e.*, sphere of motion, overflow in anguish, passion, transformation, and death-bed and instant of birth in transmigration, it is) a little less than $\frac{6}{14}$ (of the mobile channel). (And for electric and Áháraka overflow it is numera blecubic fingers).

णवरि समुग्घादम्मि य संखातीदा हवंति भागा वा।
सव्वो वा खलु लोगो फासो होदित्ति णिद्दिट्ठो ॥ ५५० ॥
नवरि समुद्घाते च संख्यातीता भवन्ति भागा वा।
सर्वो वा खलु लोकः स्पर्शो भवतीति निर्दिष्टः ॥ ५५० ॥

550. But in (the Omniscient Kevali) overflow (Samudgháta) (in the 4 instants like the stick, Daṇḍa, door-leaves, Kapáṭa, sheet, Pratara and universe, Loka púrna) the extent is (respectively equal to the base line of the universe (Jagat Shreni) × numerable square fingers (Pratarángula); the basic area of the universe (Jagat Pratara) × numerable linear fingers (Súchi-angula); innumerable parts (of universe except one); and the whole universe. It has been said.

Sub-Chapter XIII Time (Kála).

कालो छल्लेस्साणं णाणाजीवं पडुच्च सव्वद्धा।
अंतोमुहुत्तमवरं एयं जीवं पडुच्च हवे ॥ ५५१ ॥
कालः षड्लेश्यानां नानाजीवं प्रतीत्य सर्वाद्धा।
अन्तर्मुहूर्तोऽवरं एकं जीवं प्रतीत्य भवेत् ॥ ५५१ ॥

551. With respect to different souls, the time for the 6 thought-paints is the whole time, (some or other soul always has one or other of the thought-paint). With respect to one soul the minimum (time) is one Antar-muhúrta.

उवहीणं तेत्तीसं सत्तर सत्तेव होंति दो चेव।
अट्ठारस तेत्तीसा उक्कस्सा होंति अदिरेया ॥ ५५२ ॥
उदधीनां त्रयस्त्रिंशत् सप्तदशः सप्तैव भवन्ति द्वौ चैव।
अष्टादश त्रयस्त्रिंशत् उत्कृष्टा भवन्ति अतिरेकाः ॥ ५५२ ॥

552. A little more than 33, 17, 7, 2, 18, and 33 Ságaras are (respectively) the maximum (time) for black, blue, grey, yellow, pink, and white-paints).

Commentary.

For the celestial and hellish beings the extra time is equal to 2 Antar-muhúrta, because their thought-paint begins one Antar-muhúrta before they are born and continues for one Antara-muhúrta after their death. The extra time for yellow and pink is little less than half Ságara. It is thus. Saudharma and íshána heavenly beings have the maximum age of 2 Ságaras, but if a right believer with interrupted age (Ghátá-yushka) dies prematurely and is born there, he may have an age of 2½ Ságaras minus one Antar-muhúrta. Similarly a wrong believer dying prematurely can add an extra innumerable part of a Palya to his age. These 2 extras are possible up to the 12th heaven, because no one dying prematurely can be born beyond it. A little less than half Ságara will be added to the prescribed age of each pair of heavens till the 12th heaven.

Sub-Chapter XIV Interval (Antara).

अंतरमवरुक्कस्सं किण्हतियाणं मुहुत्तअंतं तु ।
उवहीणं तेत्तीसं अहियं होदित्ति णिद्दिट्ठं ॥ ५५३ ॥
अन्तरमवरोत्कृष्टं कृष्णत्रयाणां मुहूर्तान्तस्तु ।
उदधीनां त्रयस्त्रिंशदधिकं भवतीति निर्दिष्टम् ॥ ५५३ ॥
तेउतियाणं एवं णवरि य उक्कस्सविरहकालो दु ।
पोग्गलपरिवट्टा हु असंखेज्जा होंति णियमेण ॥ ५५४ ॥
तेजस्त्रयाणामेवं नवरि च उत्कृष्टविरहकालस्तु ।
पुद्गलपरिवर्ता हि असंख्येया भवन्ति नियमेन ॥ ५५४ ॥

553-54. The minimum and maximum interval of the three (black, blue and grey thought-paints) is one Antar-muhúrta and a little more than 33 Ságaras. This has been said. It is the same for the three yellow (pink and white), but the maximum intervals are necessarily the innumerable matter cycles of existences (Pudgala Parivartana).

Commentary.

Interval means time spent in other thought-paints before regaining the one which was left. A soul born in Videha with one crore of Púrva age, acquires black thought-paint at the age of 8 years minus 6 Antar-muhúrtas, then he changes into blue, grey, pale, pink and white gradually, each in one Antar-muhúrta. Then

he becomes a saint with white thought-paint, retains it for the remaining life, and after death goes to Sarvárth-siddhi for 33 Ságars. There he keeps his white thought-paint. Then he is born a man and for one Antara-muhúrta he remains in white paint. Then he begins to transform from white to pink, pale, grey and blue and black each in one Antara-muhúrta. The interval for black is thus 33 Ságars, 1 crore Púrva years minus 8 years and 10 Antar-muhúrtas. This example will show interval of blue and grey also with, respectively, 2 and 4 Antara-muhúrtas less than black.

The intervals for the other three thought-paints is no doubt a long time, for only five sensed beings can have them. If a soul has to pass from one-sensed to 4-sensed lives, he can pass a long time there with only 3 bad thought-paints. After a long time, he may become again five-sensed with pale thought-paint.

Sub-Chapter XV & XVI.—Modifications and quantity (Bháva and Alpa-Bahutva).

भावादो छल्लेस्सा ओदयिया होंति अप्पबहुगं तु ।
दव्वपमाणे सिद्धं इदि लेस्सा वण्णिदा होंति ॥ ५५५ ॥

भावतः षड्लेश्या औदयिका भवन्ति अल्पबहुकं तु ।
द्रव्यप्रमाणे सिद्धमिति लेश्या वर्णिता भवन्ति ॥ ५५५ ॥

555. As to quality the six-thought-paints are due to the operation (of Karmas). Their quantity has been described as the number of (their) matter (in sub-chapter of number, Sankhyá). Thus the paints are described.

Commentary.

The least number is of those with white thought-paint, yet it is innumerable. Its innumerable-fold is the number of those with pink thought-paint. Its numerable fold is the number of those with pale thought-paint. Its infinite fold is the number of souls with grey thought paint. A little more than this is the number of those with blue thought-paint and a little more than this is the number of souls with black thought-paint.

किण्हादिलेस्सरहिया संसारविणिग्गया अणंतसुहा ।
सिद्धिपुरं संपत्ता अलेस्सिया ते मुणेयव्वा ॥ ५५६ ॥

कृष्णादिलेश्यारहिताः संसारविनिर्गता अनन्तसुखाः ।
सिद्धिपुरं सम्प्राप्ता अलेश्यास्ते ज्ञातव्याः ॥ ५५६ ॥

556. Freed from thought-paints, black and others, having crossed (the ocean of mundane) existences, possessed of infinite bliss, and having acquired the abode of liberation—such liberated souls or the non-vibratory omniscients, should be known to be Paintless (Aleshyá).

CHAPTER XVI.

Capacity of liberation, (Bhavya márgaṉá).

भविया सिद्धी जेसिं जीवाणं ते हवंति भवसिद्धा ।
तव्विवरीयाऽभव्वा संसारादो ण सिज्झंति ॥ ५५७ ॥

भव्या सिद्धिर्येषां जीवानां ते भवन्ति भवसिद्धाः ।
तद्विपरीता अभव्याः संसारान्न सिद्ध्यन्ति ॥ ५५७ ॥

557. The souls whose liberation is to take place (or who have the capacity of liberation) are capable of liberation (Bhavya siddha or Bhavyas). The opposite to these (are) incapable of liberation (Abhavya). They are never liberated from mundane existence.

Commentary.

Souls as seen by omniscient are of two kinds, Bhavya, capable of liberation, and Abhavya, incapable of liberation. Even in Bhavyas, who have got the capacity, only those who will have favourable circumstances for making efforts for liberation can attain liberation, while those who will never have favourable circumstances will never be liberated.

भव्वत्तणस्स जोग्गा जे जीवा ते हवंति भवसिद्धा ।
ण हु मलविगमे णियमा ताणं कणओवलाणमिव ॥ ५५८॥

भव्यत्वस्य योग्या ये जीवास्ते भवन्ति भवसिद्धाः ।
न हि मलविगमे नियमात् तेषां कनकोपलानामिव ॥ ५५८ ॥

558. (Some) would-be-liberated souls, who are capable of being liberated (Bhavyatva), are such that their dirt (of Karmic matter) like (the dirt of) golden ores (Kanakopala) will certainly never be removed.

ण य जे भव्वाभव्वा मुत्तिसुहातीदणंतसंसारा ।
ते जीवा णायव्वा णेव य भव्वा अभव्वा य ॥ ५५९ ॥

न च ये भव्या अभव्या मुक्तिसुखा अतीतानन्तसंसाराः ।
ते जीवा ज्ञातव्या नैव च भव्या अभव्याश्च ॥ ५५९ ॥

559. Those souls who are neither capable of liberation (Bhavya), nor incapable of liberation (Abhavya), but have the bliss of liberation (and are) beyond the cycle of infinite existence should be known to be neither Bhavya nor Abhavya.

Commentary.

The distinction of Bhavya and Abhavya apply only to the mundane souls.

अवरो जुत्ताणंतो अभव्वरासिस्स होदि परिमाणं ।
तेण विहीणो सव्वो संसारी भव्वरासिस्स ॥ ५६० ॥

अवरो युक्तानन्त अभव्यराशेर्भवति परिमाणम् ।
तेन विहीनः सर्वः संसारी भव्यराशेः ॥ ५६० ॥

560. The total number of souls incapable of liberation (Abhavya) is the minimum secondary infinite (Jaghanya Yuktánanta). All the mundane souls minus these (is) the total (of) souls capable of liberation (Bhavya).

Commentary.

Mundane souls wander in 5 kinds of Parivartana, cycle of wandering:—

(1) Dravya-Parivartana, matter cycle. It is of two kinds, quasi-karmic and karmic. No-karma, quasi-karmic cycle is the time which soul takes in the renewing exactly the same set of a particular number and quality of molecules, as it took once. Karmic cycle is the time taken in-renewing exactly the same set of a particular number and quality of 8 karmas, as the soul took in once. The time taken in both of these is called one matter cycle or dravya or pudgala parivartana. For example a soul takes on a body to day, with its quasi-karmic and karmic matter. It goes on changing both. When in the course of its changes, it again chances to take on a similar body with similar quasi-karmic and karmic matter, it is said to have completed one matter cycle (Dravya Parivartana).

(2) Kshetra Parivartana. Space-Cycle.—The time taken by

one soul in going once, round every single point of space in the universe consecutively, beginning from the foot of Mount Meru.

(3) Kála Parivartana. Time-cycle,—a soul is born in the first samaya, or instant of an Avasarpiṉí, then in the 2nd samaya of another (next or any other) Avasarpiṉí, then in the 3rd samaya of a third, and so on; till in the last samaya it is born in the last samaya of a new Avasarpiṉí. Similarly it must be born in Utsarpiṉí. Then it must die in each samaya of the two eras, like the above. The time taken to go through all this is a Time-Cycle(Kála-Parivartama.)

(4) Bhava-parivartana, Incarnation-cycle,——a soul is born in hell with minimum age of 10,000 years. He is reborn again (after other births) in hell with 10,000 years ago. This goes on as many times as there are samayas in 10,000 years. Then he is reborn there with an age of 10,000 years, and one samaya, then with an age of 10,000 years and 2 samayas; and thus at every birth he adds one samaya till he is born with the maximum age of 33 Ságaras. The time taken is called Hellish-Cycle. Similarly with the Celestial-Cycle; but there the minimum is 10,000 years and the maximum is only 31 Ságaras, up to the 9th Graiveyaka.

In the sub-human and human-Cycles the minimum is one Antar-muhúrta, and the maximum is 3 palyas. The procedure is the same as in the Hellish and Celestial-Cycles.

The time taken in all these four cycles, is called one Incarnation-Cycle.

(5) Bháva-Parivartana. Thought-Cycle.

Innumerable units of soul's, Yoga-sthána, Vibratory activity make one Anubhága-bandha-Adhyavasáya-sthána, or a degree of the passion which determines intensity of bondage. Innumerable×innumerable, Anubhága-bandhas make one Kasháyá-dhya-vasáya sthána, *i. e.*, one degree of passion which determines the duration of bondage. Innumerable × innumerable Kasháya, etc., make one Jaghanya-sthiti-bandha, *i. e.*, minimum duration of bondage in a rational wrong-believing person. This is Antah crore × crore ságars. One sthiti needs that the soul should pass through everyone of the innumerable Yoga-sthánas, to earn one Anubhága-bandha and then so on, to earn one sthiti. Thus it should go up to the maximum duration of each one of the 8 Karmas, of course adding only one samaya at each step onwards from the minimum duration. When it has thus gone through the 8 karmas and their 148 divisions, it is said to have done one Thought-Cycle (Bháva-parivartana).

CHAPTER XVII.

Right-belief Soul-quest (Samyaktva Márgaṉá.)

छप्पंचणवविहाणं अत्थाणं जिणवरोवइट्ठाणं ।
आणाए अहिगमेण य सद्दहणं होइ सम्मत्तं ॥ ५६१ ॥
षट्पञ्चनवविधानामर्थानां जिनवरोपदिष्टानाम् ।
आज्ञया अधिगमेन च श्रद्धानं भवति सम्यक्त्वम् ॥ ५६१ ॥

561. Belief by authority (Ájna) or by acquisition through tuition (Adhigama), of 6 (substances, Dravya) 5 embodied substances (Astikáya) and 9 categories (Padàrtha) as preached by the Great Conqueror is right-belief (Samyaktva).

छद्दव्वेसु य णामं उवलक्खणुवाय अत्थणेकालो।
अत्थणखेत्तं संखा ठाणसरूपं फलं च हवे ॥ ५६२ ॥
षड्द्रव्येषु च नाम उपलक्षणानुवादः अस्तित्वकालः ।
अस्तित्वक्षेत्रं संख्या स्थानस्वरूपं फलं च भवेत् ॥ ५६२ ॥

562. Of the six substances (Dravyas), (there) is a 7 fold treatment in sub-chapters.

(1) Name (Náma,) (2) description or differentia (Upalashkaṉa-anuváda), (3) Time of existence (Astitva Kála), (4) extent of existence (Astitva Kshetra), (5) Number (Sankhyá), (6) description of degrees (Sthána svarúpa), (7) Functions (Phala).

Sub-Chapter I Name (Náma).

जीवाजीवं दव्वं रूवारूविति होदि पत्तेयं ।
संसारत्था रूवा कम्मविमुक्का अरूवगया ॥ ५६३ ॥
जीवाजीवं द्रव्यं रूप्यरूपीति भवति प्रत्येकम् ।
संसारस्था रूपिणः कर्मविमुक्ता अरूपगताः ॥ ५६३ ॥

563. Substances are living (souls, Jíva), and non-living (non-soul, Ajíva), each (of these) is material (Rúpí) and immaterial (Arúpí). Mundane souls (are) material (Rúpí). Souls free from Karmic matter (are) immaterial (Arúpí.)

Commentary.

Mundane souls are said to be material from the figurative point of view, because every spatial unit of a mundane soul is full of infinite Karmic material molecules.

अज्जीवेसु य रूवी पुग्गलदव्वाणि धम्म इदरोवि ।
आगासं कालोवि य चत्तारि अरूविणो होंति ॥ ५६४ ॥
अजीवेषु च रूपीणि पुद्गलद्रव्याणि धर्म इतरोपि ।
आकाशं कालोपि च चत्वारि अरूपीणि भवन्ति ॥ ५६४ ॥

564. In the non-living, matter substances (Padgala Dravya are) material (Rúpí). And the four, medium of motion (Dharma), and the other Medium of rest (Adharma), Space (Akáshá) and time (Kála) are immaterial (Arúpí).

Commentary.

Padgula is so-called because it unites and forms into molecules and dissolves into particles, also it modifies in its attributes colour, smell, taste and touch. An atom is in a regular hexagonal. As substance it is one, as to modification, it is possible to say, that it has a six-fold modification from its six faces.

Sub-Chapter II.—Description of Differentia.

उवजोगो वराणचऊ लक्खणमिह जीवपोग्गलाणं तु ।
गदिठाणोग्गहवत्तणकिरियुवयारो दु धम्मचऊ ॥ ५६५ ॥
उपयोगो वर्णचतुष्कं लक्षणमिह जीवपुद्गलानां तु ।
गतिस्थानावगाहवर्तनक्रियोपकारस्तु धर्मचतुर्णाम् ॥ ५६५ ॥

565. The differentia (Lakshana) of soul, matter and the four (other substances), medium of motion (medium of rest, space and time respectively, are) attention (Upayoga); the four attributes, colour, (smell, taste and touch); auxiliary help in the activity of motion (of soul and matter), of rest (of soul and matter), giving place (to all substances); and of alteration (in substances).

गदिठाणोग्गहकिरिया जीवाणं पुग्गलाणमेव हवे ।
धम्मतिये ण हि किरिया मुक्खा पुण साधगा होंति ॥ ५६६ ॥

गतिस्थानावगाहक्रिया जीवानां पुद्गलानामेव भवेत् ।
धर्मत्रये न हि क्रिया मुख्याः पुनः साधका भवन्ति ॥ ५६६ ॥

566. The activity of motion, rest and occupation of space is only in soul and matter (substances). In the three, medium of motion, (and of rest and space, there is) no (such) activity. But they are the important causes (of the three activities respectively).

जत्तस्स पहं ठत्तस्स आसणं णिवसगस्स वसदी वा ।
गदिठाणोग्गहकरणे धम्मतियं साधगं होदि ॥ ५६७ ॥

यातस्य पन्थाः तिष्ठत आसनं निवसकस्य वसतिर्वा ।
गतिस्थानावगाहकरणे धर्मत्रयं साधकं भवति ॥ ५६७ ॥

567. (Like) the road for the traveller, seat for the sitter, and the house for the resident, the three, medium of motion (and of rest, and space) are the auxiliary causes in effecting motion, rest and giving of space (respectively).

वत्तणहेदू कालो वत्तणगुणमविय दव्वणिचयेसु ।
कालाधारेणेव य वट्टंति हु सव्वदव्वाणि ॥ ५६८ ॥

वर्तनाहेतुः कालो वर्तनागुणमवेहि द्रव्यनिचयेषु ।
कालाधारेणैव च वर्तन्ते हि सर्वद्रव्याणि ॥ ५६८ ॥

568. Time is the cause of alteration (Vartaná). The attribute of altering is in all the (six) substances. And all subtances alter only by the support (Ádhára) of time (substance).

धम्माधम्मादीणं अगुरुगलहुगं तु छहिं वि वड्ढीहिं ।
हाणीहिं वि वड्ढंतो हायंतो वट्टदे जम्हा ॥ ५६९ ॥

धर्माधर्मादीनामगुरुकलघुकं तु षड्भिरपि वृद्धिभिः ।
हानिभिरपि वर्द्धमानं हीयमानं वर्तते यस्मात् ॥ ५६९ ॥

569. Because in the media of motion and rest, etc., (*i. e.*, in the six substances), (there is an attribute of) individuality (Agurulaghu, by means of which a substance never loses its own essential and peculiar attributes and

never acquires the peculiar and essential attributes of any other substance), (and this attribute of individuality) alters (Vartate) itself by increasing by 6 increases or by decreasing by (6) decreases in its infinitesimal degrees (Avibhága Pratichheda).

Commentary.

In all substances whether pure or impure, natural modifications of 6 fold increase and 6 fold decrease in infinitesimal degrees of the common attribute of individuality do occur at every instant. It is due to this sort of change that we can attribute rise (Utpáda), decay (Vyaya), and continuity (Dhrauvya) in pure souls (Siddhas), and to pure Space, time, media (substances) of motion and rest. These changes are called natural modifications (Svabháva Paryáya). For six-fold increase and decrease see Gatha 322 and those which follow.

ण य परिणमदि सयं सो ण य परिणामेइ अण्णमण्णेहिं ।
विविहपरिणामियाणं हवदि हु कालो सयं हेदू ॥ ५७० ॥
न च परिणमति स्वयं स न च परिणामयति अन्यदन्यैः ।
विविधपरिणामिकानां भवति हि कालः स्वयं हेतुः ॥ ५७० ॥

570. Time never alters itself into the other (5 substances), nor does it change the other (substances into itself). It is merely the auxiliary help to the other (substances) characterised by different kinds of alterations.

कालं अस्सिय दव्वं सगसगपज्जायपरिणदं होदि ।
पज्जायावट्ठाणं सुद्धणये होदि खणमेत्तं ॥ ५७१ ॥
कालमाश्रित्य द्रव्यं स्वकस्वकपर्यायपरिणतं भवति ।
पर्यायावस्थानं शुद्धनयेन भवति क्षणमात्रम् ॥ ५७१ ॥

571. By the support of time, (each) substance is altered in its own modifications. The duration of (each of these) modifications is an instant only from the pure real stand point (*i. e.*, from the actual conditional stand-point, Riju sútra Paryáyárthika naya).

ववहारो य वियप्पो भेदो तह पज्जओत्ति एयट्ठो ।
ववहारअवट्ठाणट्ठिदी हु ववहारकालो दु ॥ ५७२ ॥

व्यवहारश्च विकल्पो भेदस्तथा पर्याय इत्येकार्थः ।
व्यवहारावस्थानस्थितिर्हि व्यवहारकालस्तु ॥ ५७२ ॥

572. Vyavahara, Vikalpa, Bheda and Paryáya (are) synonymous, (signifying modification). The duration of modification (Vyavahára) (is) practical time (Vyavahára Kála).

अवरा पज्जायठिदी खणमेत्तं होदि तं च समओत्ति ।
दोण्हमणूणमदिक्कमकालपमाणं हवे सो हु ॥ ५७३ ॥

अवरा पर्यायस्थितिः क्षणमात्रं भवति सा च समय इति ।
द्वयोरण्वोरतिक्रमकालप्रमाणं भवेत् स तु ॥ ५७३ ॥

573. The minimum duration of modification (Paryáya) is only an instant. That (alone is) Samaya (instant). It amounts to the time taken by one atom in passing over to the other (where two atoms are placed side by side in space).

आवलिअसंखसमया संखेज्जावलिसमूहमुस्सासो ।
सत्तुस्सासा थोवो सत्तत्थोवा लवो भणियो ॥ ५७४ ॥

आवलिरसंख्यसमयाः संख्येयावलिसमूह उच्छ्वासः ।
सप्तोच्छ्वासाः स्तोकः सप्तस्तोका लवो भणितः ॥ ५७४ ॥

574. A wink or Ávalí (consists of minimum-advanced-innumerable instants, Jaghanya yuktá sankhyáta samayá). Numerable Ávalís together (makej one pulse-beat (Uchchhvása), seven pulse-beats (make) one stoka. Lava is said to consist of seven stokas.

अट्ठत्तीसद्धलवा नाली बे नालियो मुहुत्तं तु ।
एगसमयेण हीणं भिण्णमुहुत्तं तदो सेसं ॥ ५७५ ॥

अष्टत्रिंशदर्धलवा नाली द्विनालिको मुहूर्तस्तु ।
एकसमयेन हीनो भिन्नमुहूर्तस्ततः शेषः ॥ ५७५ ॥

575. Thirty-eight and a half Lava (make) one Nálí (Ghaḍí=24 minutes). And two nálís (make) one Muhúrta(=48 minutes). (One muhúrta) minus one Samaya or

more (*i. e.*, minus 2 or more instants till the result is one Ávalí and one Samaya) is one Bhinna or (Antar)-muhúrta.

Commentary.

The minimum antar-muhúrta is one Ávalí and one Samaya. Then follow innumerable medium Antar-muhúrtas. The maximum is one múhurta minus one Samaya.

दिवसो पक्खो मासो उडु अयणं वस्समेवमादी हु ।
संखेज्जासंखेज्जाणंताओ होदि ववहारो ॥ ५७६ ॥

दिवसः पक्षो मास ऋतुरयनं वर्षमेवमादिर्हि ।
संख्येयासंख्येयानन्ता भवति व्यवहारः ॥ ५७६ ॥

576. (30 Muhúrtas make) one day (and night). (15 days and nights make) one fortnight, (2 fortnights make) one month. (2 months make) one season (Ritu), (3 seasons or Ritu make) one half year (Ayana). (2 ayana make) one year, and there are other (measures of time), the numerable, innumerable and infinite divisions of practical time (Vyavahára Kála).

ववहारो पुण कालो माणुसखेत्तम्हि जाणिदव्वो दु ।
जोइसियाणं चारे ववहारो खलु समाणोत्ति ॥ ५७७ ॥

व्यवहारः पुनः कालो मानुषक्षेत्रे ज्ञातव्यस्तु ।
ज्योतिष्काणां चारे व्यवहारः खलु समान इति ॥ ५७७ ॥

577. But this practical time (Vyavahára Kála) should be known in the human region ($2\frac{1}{2}$ continents up to the Mánushottara Mountain); because the practical (time) corresponds to the movements of the stellars (with their abodes Vimána).

ववहारो पुण तिविहो तीदो वट्टंतगो भविस्सो दु ।
तीदो संखेज्जावलिहदसिद्धाणं पमाणो दु ॥ ५७८ ॥

व्यवहारः पुनस्त्रिविध अतीतो वर्तमानो भविष्यंस्तु ।
अतीतः संख्येयावलिहतसिद्धानां प्रमाणं तु ॥ ५७८ ॥

578. Practical time is further of 3 kinds, past, present and future. Past time (is equal) to the number of

the liberated souls multiplied by numerable winks (Ávalís).

Commentary.

In every period of 6 months and 8 instants, 608 souls leave the primitive common, or Nitya Nigoda, condition; and the same number of souls, enter the abode of liberation from the 2½ continents.

The number of siddhas or liberated souls is infinite part of the total of all the souls (mundane and liberated). 6 months and 8 Samayas being reduced to Ávalís and divided by 608 would be the numerable Ávalí mentioned in the gatha.

It would be noticed that the numerable Ávalís in the Gatha are constant. They do not vary. They represent the average time for one soul to attain liberation. The number of liberated souls increases every 6 months and 8 instants by 608. This explains the ever-increasing-length of past time by the constant number of of Ávalís.

समयो हु वट्टमाणो जीवादो सव्वपुग्गलादो वि ।
भावी अणंतगुणिदो इदि ववहारो हवे कालो ॥ ५७९ ॥
समयो हि वर्तमानो जीवात् सर्वपुद्गलादपि ।
भावी अनन्तगुणित इति व्यवहारो भवेत्कालः ॥ ५७९ ॥

579. The present is one instant. The future practical time is infinite times (the total of all) souls and all matter (substances).

कालोत्ति य ववएसो सब्भावपरूवओ हवदि णिच्चो ।
उप्पण्णप्पद्धंसी अवरो दीहंतरट्ठाई ॥ ५८० ॥
काल इति च व्यपदेशः सद्भावप्ररूपको भवति नित्यः ।
उत्पन्नप्रध्वंसी अपरो दीर्घान्तरस्थायी ॥ ५८० ॥

580. And the very name "Time" (Kála) itself is an index to the (Time) substance itself, (which as a substance is) permanent, (but) rises and decays (as regards its modifications). And the other (*i. e.*, practical time rises and decays like present time, but is) of a very long duration (as past and future).

Sub-Chapter III.—Time of existence (Sthiti).

छद्दव्वावट्ठाणं सरिसं तियकालअत्थपज्जाये ।
वेंजणपज्जाये वा मिलिदे ताणं ठिदित्तादो ॥ ५८१ ॥

षड्द्रव्यावस्थानं सदृशं त्रयकालार्थपर्याये ।
व्यञ्जनपर्याये वा मिलिते तेषां स्थितित्वात् ॥ ५८१ ॥

581. The time of existence of the six substances is the same, (for all). Its duration is got by adding together their modifications in attributes (Artha Paryáya) and their modifications in space (Vyanjana Paryáya) in all the three times (present, past and future).

एयदवियम्मि जे अत्थपज्जया वियणपज्जया चावि ।
तीदाणागदभूदा तावदियं तं हवदि द्व्वं ॥ ५८२ ॥
एकद्रव्ये ये अर्थपर्याया व्यञ्जनपर्यायाश्चापि ।
अतीतानागतभूताः तावत्तद् भवति द्रव्यम् ॥ ५८२ ॥

582. Whatever modifications take place in a substance in its attributes (Artha Paryáya) or in space (Vyanjana Paryáya) in the past, the future and (the present), they constitute the substance.

Commentary.

A substance is nothing separate from, but is merely the name of the sum total of its attributes and modifications.

Sub-Chapter IV.—Extent of existence (Kshetra).

आगासं वज्जित्ता सव्वे लोगम्मि चेव णत्थि बहिं ।
वावी धम्माधम्मा अवट्टिदा अचलिदा णिच्चा ॥ ५८३ ॥
आकाशं वर्जयित्वा सर्वाणि लोके चैव न संति बहिः ।
व्यापिनौ धर्माधर्मौ अवस्थितावचलितौ नित्यौ ॥ ५८३ ॥

583. Except space, all the substances exist only in the universe (Loka), not beyond it (*i. e.*, in the non-universe). (And the substances), media of motion and rest (Dharma and Adharma) are (all) pervading (vyapí), fixed (Avasthita), un-quivering (Achalita in their units, Pradeshas), and permanent.

Commentary.

Support is of 3 kinds, (1) tactile (Aupashleshika), wherein the supporter and the supported touch each other, as the book is on the

table; (2) Local (Vaishayika), as John is in London, or the sun is in the sky; (3) Pervasive (Abhivyápaka) as there is oil in linseed, juice in lemon.

Media of motion and rest are all-pervasive in the space of universe (Lokákásha).

लोगस्स असंखेज्जदिभागप्पहुदिं तु सव्वलोगोत्ति ।
अप्पपदेसविसप्पणसंहारे वावडो जीवो ॥ ५८४ ॥
लोकस्यासंख्येयभागप्रभृतिस्तु सर्वलोक इति ।
आत्मप्रदेशविसर्पणसंहारे व्यापृतो जीवः ॥ ५८४ ॥

584. By the expansion and contraction of its units (Pradesha) one soul expands from an innumerable part of the universe etc., up to the whole universe.

Commentary.

The minimum body is that of a completely undevelopable fine common soul. The maximum is of the great fish in the (Svayambhúramana, the last ocean. One soul in omniscient overflow can expand up to the extent of the whole universe.

पोग्गलदव्वाणं पुण एयपदेसादि होंति भजणिज्जा ।
एक्केक्को दु पदेसो कालाणूणं धुवो होदि ॥ ५८५ ॥
पुद्गलद्रव्याणां पुनरेकप्रदेशादयो भवन्ति भजनीयाः ।
एकैकस्तु प्रदेशः कालाणूनां ध्रुवो भवति ॥ ५८५ ॥

585. (The extents) of the matter substances, (atom, molecules etc., etc.) are one spatial unit, etc., as necessary, (up to the whole universe). (And the extent) of (each) of the atoms of time (Kálánu) is permanent *i.e.*, one spatial unit (Pradesha).

Commentary.

"As necessary" means that some combinations of atoms of matter in their molecular form may occupy lesser spatial units than the number of their constituent atoms.

संखेज्जासंखेज्जाणंता वा होंति पोग्गलपदेसा ।
लोगागासेव ठिदी एगपदेसो अणुस्स हवे ॥ ५८६ ॥
संख्येयासंख्येयानन्ता वा भवन्ति पुद्गलप्रदेशाः ।
लोकाकाशे एव स्थितिरेकप्रदेश अणोर्भवेत् ॥ ५८६ ॥

586. (The molecules of) matter (substance) are (composed) of numerable, innumerable, and infinite atoms. (Their) existence (is) in the universe only. (But the existence) of an atom is in one spatial unit (Pradesha) alone.

लोगागासपदेसा छद्दव्वेहिं फुडा सदा हौंति ।
सव्वमलोगागासं अएणेहिं विवज्जियं होदि ॥ ५८७ ॥
लोकाकाशप्रदेशाः षड्द्रव्यैः स्फुटाः सदा भवन्ति ।
सर्वमलोकाकाशमन्यैर्विवर्जितं भवति ॥ ५८७ ॥

587. The spatial units (Pradesha) of the universe are always packed full with the six substances. And the whole non-universe is without all the other (substances except space).

Sub-Chapter V.—Number (Sankhyá)

जीवा अणंतसंखाणंतगुणा पुग्गला हु तत्तो दु ।
धम्मतियं एक्केक्कं लोगपदेसप्पमा कालो ॥ ५८८ ॥
जीवा अनन्तसंख्या अनन्तगुणाः पुद्गला हि ततस्तु ।
धर्मत्रयमेकैकं लोकप्रदेशप्रमः कालः ॥ ५८८ ॥

588. The number of souls (is) infinite. Infinite times of that (is the number of) matter (substances). And the three, (the two) media of motion (and rest, and space are) each, one (in number). Time (is equal to) the number of the (innumerable) spatial units of the universe.

लोगागासपदेसे एक्केक्के जेट्ठिया हु एक्केका ।
रयणाणं रासी इव ते कालाणू मुणेयव्वा ॥ ५८६ ॥
लोकाकाशप्रदेशे एकैके ये स्थिता हि एकैकाः ।
रत्नानां राशिरिव ते कालाणवो मन्तव्याः ॥ ५८६ ॥

589. In each spatial unit of the universe, they, *i.e.*, the (points of time) are certainly fixed one by one like a heap of jewels. Those points of time (Kálāṉu) should be known (to be innumerable).

ववहारो पुण कालो पोग्गलदव्वादणंतगुणमेत्तो ।
तत्तो अणंतगुणिदा आगासपदेसपरिसंखा ॥ ५९० ॥
व्यवहारः पुनः कालः पुद्गलद्रव्यादनन्तगुणमात्रः ।
तत अनन्तगुणिता आकाशप्रदेशपरिसंख्या ॥ ५९० ॥

590. But the practical time is infinite times the matter substances. And the infinite times of that (is) the number of the spatial units (Pradesha) in space (universe and non-universe).

लोगागासपदेसा धम्माधम्मेगजीवगपदेसा ।
सरिसा हु पदेसो पुण परमाणुअवट्ठिदं खेत्तं ॥ ५९१ ॥
लोकाकाशप्रदेशा धर्माधर्मैकजीवगप्रदेशाः ।
सदृशा हि प्रदेशः पुनः परमाण्ववस्थितं क्षेत्रम् ॥ ५९१ ॥

591. The spatial units of the universe, and the units (Pradesha) of media of motion (Dharma) and rest (Adharma) and of one soul are equal (in number). And a spatial unit (Pradesha) is the space occupied by an (indivisible) atom.

Sub-Chapter VI.—Description of degrees (Sthána svarúpa).

सव्वमरूवी दव्वं अवट्ठिदं अचलिआ पदेसावि ।
रूवी जीवा चलिया तिवियप्पा होंति हु पदेसा ॥ ५९२ ॥
सर्वमरूपि द्रव्यमवस्थितमचलिताः प्रदेशा अपि ।
रूपिणो जीवाश्चलितास्त्रिविकल्पा भवन्ति हि प्रदेशाः ॥५९२॥

592. All the immaterial substances (are) fixed, and their units (Pradesha) also (are) un-quivering. The material (mundane) souls quiver and (their) units are of 3 kinds.

Commentary.

Three kinds –quivering (chala), non-quivering (Achala) quivering and non-quivering (Chaláchala). In transmigration the units of souls are all quivering (Chala). In a non-vibratory omniscient (Ayogakevali) and in a siddha (liberated Soul), they are all non-quivering

(Achala). In the other mundane souls they are quivering-non-quivering; *i. e.*, all the units quiver from birth to death except the 8 central units which do not quiver. All the same, every unit of soul is bound by Karmic matter. But the bondage is due to the nature of vibration (Yoga capacity to draw in molecules) and not to their being quivering. Therefore these 8 units do not quiver but are bound by Karmic matter.

पोग्गलदव्वम्हि अणू संखेज्जादी हवंति चलिदा हु ।
चरिममहक्खंधम्मि य चलाचला होंति हु पदेसा ॥ ५९३ ॥
पुद्गलद्रव्ये अणवः संख्यातादयो भवन्ति चलिता हि ।
चरममहास्कन्धे च चलाचला भवन्ति हि प्रदेशाः ॥ ५९३ ॥

593. In the matter substance, atoms (and molecules of) numerable, etc. (*i.e.*, of innumerable and infinite atoms) are (all) quivering. But the atoms (Pradesha-Parmáṉu) in the last maximum molecule (Maháskandha) are quivering and non-quivering ; (as in it, some atoms quiver and others do not).

अणुसंखासंखेज्जाणंता य अगेज्जगेहि अंतरिया ।
आहारतेजभासामणकम्मइया धुवक्खंधा ॥ ५९४ ॥
अणुसंख्यासंख्यातानन्ताश्च अग्राह्याभिरन्तरिताः ।
आहारतेजोभाषामनः कार्मणा ध्रुवस्कन्धाः ॥ ५९४ ॥
सांतरणिरंतरेण य सुण्णा पत्तेयदेहधुवसुण्णा ।
बादरणिगोदसुण्णा सुहुमणिगोदा णभो महक्खंधा ॥५९५॥
सान्तरनिरन्तरया च शून्या प्रत्येकदेहध्रुवशून्याः ।
बादरनिगोदशून्याः सूक्ष्मनिगोदा नभोमहास्कन्धाः ॥५९५॥

594-95. (There are 23 kinds of molecules-Vargaṉá):—

1. Atom (–aṉu vargaṉá),

2. Numerable (–atoms—molecule, Sankhyátáṉu-Vargaṉá),

3. Innumerable (–atoms-molecule, Asankhyàtáṉu-Vargaṉa),

4. Infinite(–atoms-molecule, Anantáṉu-Vargaṉá),

5.Assimilation(-molecule, Áhára-Vargaṉá),
6.Unreceivable(-molecule, Agráhya-Vargaṉá),
7.Electric(molecule, Taijasa-Vargaṉá),
8.Unreceivable(-molecule, Agráhya-Vargaṉá),
9.Speech(-molecule, Bháshá-Vargaṉá),
10.Unreceivable(-molecule Agráhya-Vargaṉá),
11.Mind(-molecule, mano-Vargaṉá),
12.Unreceivable(-molecule, Agráhya-Vargaṉá),
13.Karmic(-molecule, Kármaṉa-Vargaṉá).
14.Fixed(-molecule Dhruva-Vargaṉá),
15.Inter-non-inter (-molecule Sántara-nirantara-Vargaṉá),
16.Indifferent(-molecule, Shúnya-Vargaṉá),
17.Individual-body(-molecule, Pratyeka Sharíra-Vargaṉá),
18.Fixed-indifferent(-molecule, Dhruva Shúnya-Vargaṉá),
19.Gross-common-body(-molecule, Vádara Nigoda-Vargaṉá),
20.Indifferent(-molecule, Shúnya-Vargaṉá),
21.Fine-common-body(-molecule, Súkshma Nigoda-Vargaṉá),
22.Sphere(-molecule, Nabho-Vargaṉá), and
32.Great (-molecule, (Mahá-skandha-Vargaṉá).

परमाणुवग्गणम्मि ण अवरुक्कस्सं च सेसगे अत्थि ।
गेज्झमहक्खंधाणं वरमहियं सेसगं गुणियं ॥ ५९६ ॥
परमाणुवर्गणायां न अवरोत्कृष्टं च शेषके अस्ति ।
ग्राह्यमहास्कन्धानां वरमधिकं शेषकं गुणितम् ॥ ५९६ ॥

596. There is no minimum and maximum in the atom molecules (Parmáṉu-Vargaṉà), but they are in the rest. In the (5) receivable (*i.e.* assimilation Áhára; electric, Taijasa; speech, Bháshá; mind, mana; and Kármaṉa molecules) and in the great molecule Mahá-skandha, the maximum (is got) by adding (the proper quotient to the minimum). In the others, (it is got) by multiplication.

सिद्धाणंतिमभागो पडिभागो गेज्झगाण जेट्ठट्ठं ।
पल्लासंखेज्जदिमं अंतिमखंधस्स जेट्ठट्ठं ॥ ५९७ ॥

सिद्धानन्तिमभागः प्रतिभागो ग्राह्याणां ज्येष्ठार्थम् ।
पल्यासंख्येयमन्तिमस्कन्धस्य ज्येष्ठार्थम् ॥ ५९७ ॥

597. For the maximum of the receivable (5 molecules) the divisor is an infinite part of (the total number of) liberated souls, and for the maximum of the last Great molecule (it is) an innumerable part of a Palya.

Commentary.

The minimum of each of the 5 receivable molecules should be divided by infinite part of liberated souls, and the quotient should be added to the minimum to obtain the maximum of each. The minimum of great molecule should be divided by innumerable part of a Palya, the quotient should be added to the minimum to obtain its maximum.

संखेज्जासंखेज्जे गुणगारो सो दु होदि हु अणंते ।
चत्तारि अगेज्झेसुवि सिद्धाणमणंतिमो भागो ॥ ५९८ ॥

संख्यातासंख्यातायां गुणकारः स तु भवति हि अनन्तायाम् ।
चतसृषु अग्राह्यास्वपि सिद्धानामनन्तिमो भागः ॥ ५९८ ॥

598. In the numerable-(atom molecules) and in the innumerable-(atom molecules), the multiplier is (its maximum divided by its minimum), and that for the infinite-atom molecules and the 4 unreceivable molecules is the infinite part of the liberated souls.

जीवादोणंतगुणो धुवादितिण्हं असंखभागो दु ।
पल्लस्स तदो तत्तो असंखलोगवहिदो मिच्छो ॥ ५९९ ॥

जीवादनन्तगुणो ध्रुवादितिसृणामसंख्यभागस्तु ।
पल्यस्य ततस्तत असंख्यलोकावहितो मिथ्यः ॥५९९॥

599. (The multiplier) for the three fixed (Dhruva, inter-non-inter Sántara nirantara, and indifferent Shúnya molecules, (is) the infinite times (the total number of) the souls, and for the next (*i.e.* individual-body-molecule Pratyek-Sharíra Varganá is) an innumerable part of a Palya,

and then (for the fixed-indifferent molecule Dhruva Shúnya Vargaṉá) is (the number of) wrong (believing souls) divided by innumerable into innumerable spatial units of the universe.

सेढीसूईपल्लाजगपदरासंखभागगुणगारा ।
अप्पप्पणअवरादो उक्कस्से होंति णियमेण ॥ ६०० ॥
श्रेणीसूचीपल्यजगत्प्रतरासंख्यभागगुणकाराः ।
आत्मात्मनावरादुत्कृष्टे भवन्ति नियमेन ॥ ६०० ॥

600. An innumerable part of the base line of universe (Jagat-shrení), linear finger (Súchiangula), Palya, and basic area of universe (Jagat Pratara) necessarily become multipliers of the minima to (produce) the maxima (respectively of Gross common, Vádara Nigoda; indifferent, Shúnya; fine-common, Súkshma Nigoda; and sphere, Nabho, molecules).

हेट्ठिमउक्कस्सं पुण रूवहियं उवरिमं जहण्णं खु ।
इदि तेवीसवियप्पा पुग्गलदव्वा हु जिणदिट्ठा ॥ ६०१ ॥
अधस्तनोत्कृष्टं पुनः रूपाधिकमुपरिमं जघन्यं खलु ।
इति त्रयोविंशतिविकल्पानि पुद्गलद्रव्याणि हि जिनदृष्टानि॥६०१॥

601. (From the second to the 23rd molecule) each is one more than the maximum of the one immediately preceding it. Thus matter substances with their 23 kinds have been described by the Conqueror (Jina).

Commentary.

Among the 23 kinds of molecules, the first kind of atom-molecules have no minimum and maximum divisions, because each atom is its one separate molecule. The other 22 kinds of molecules have minimum, medium and maximum divisions. The minimum and maximum are shown below, between these two there are many medium divisions of successive increase of one atom.

(1) Numerable-atom-molecule, Sankhyátáṉu Vargaṉá. Minimum is a molecule of 2 atoms, maximum is a molecule of highest number of numerable.

(2) Innumerable-Atom-molecule, asankhyátáṉu Vargaṉá – minimum is a molecule of minimum-plenary innumerable, Jaghanya-

Paritá-Sankhyáta atoms and maximum is a molecule of maximum innumerable × innumerable, Asankhyátá—sankhyáta atoms.

(3) Infinite-atom-molecule, Anantáṇu-Varganá—minimum is a molecule of minimum-plenary-infinite, Jaghanya-Paritánanta atoms. The maximum is its minimum multiplied by infinite part of liberated souls.

(4) Assimilation—molecule, Áhára-Varganá. Its minimum is the maximum of the last plus one atom and its maximum is its minimum plus the quotient obtained by dividing its minimum by the infinite part of liberated souls.

(5) Unreceivable-molecule, Agráhya-Varganá. Its minimum is the maximum of the last, plus one atom. Its maximum is its minimum multiplied by infinite part of liberated souls.

(6) Electric-molecule, Taijasa-Varganá. Its minimum is the maximum of the last, plus one atom and its maximum is its minimum plus the quotient obtained by dividing its minimum by infinite part of liberated souls.

(7) Unreceivable-molecule, Agráhya-Varganá. The minimum is the last, plus one. The maximum is the minimum multiplied by the infinite part of liberated souls.

(8) Speech-molecule, Bháshá-Varganá. The minimum is the last, plus one atom and the maximum is its minimum plus the quotient obtained by dividing its minimum by infinite part of liberated souls.

(9) Unreceivable-molecule, Agráhya-Varganá. The minimum is the maximum of the last, plus one atom. The maximum is its minimum multiplied by the infinite part of the liberated souls.

(10) Mind-molecule, Mano-Varganá. The minimum is the maximum of the last, plus one atom, and the maximum is its minimum plus the quotient obtained by dividing its minimum by the infinite part of the liberated souls.

(11) Unreceivable-molecule, Agráhya-Varganá. The minimum is the maximum of the last, plus one, and the maximum is its minimum multiplied by infinite part of the liberated souls.

(12) Karmic-molecule, Kármaṇa-Varganá. The minimum is the number of molecules of the maximum of the last, plus one, and the maximum is its minimum plus the quotient obtained by dividing its minimum by infinite part of the liberated souls.

(13) Fixed-molecule, Dhruva-Varganá. The minimum number is the maximum of the last plus one and the maximum is its minimum multiplied by the infinite times the number of souls.

(14) Inter-non-inter-molecule, Sántara-nirantara-Varganá. The minimum is the maximum of the last, plus one, and the maximum is its minimum multiplied by infiníte times the number of souls.

(15) Indifferent-molecule, Shúnya-Varganá. The minimum is the maximum of the last, plus one and the maximum is its minimum multiplied by infinite times the number of souls.

(16) Individual-body-molecule, Pratyeka-Sharíra-Varganá. The minimum is the maximum of the last plus one. It is the number of Karmic and quasi-Karmic molecules with their attendant atoms (Visra Sopachaya) in the body of a non-vibrating omniscient in its last instant, *i. e.*, just before liberation, but in one whose age was one crore of Púrva years and who became an ascetic at the age of 8 years and one antar-muhúrta; and who remained a vibratory omniscient for a little less than one crore Púrva years. It is a group of physical, electric and Karmic molecules found in Him. The maximum is its minimum multiplied by an innumerable part of a Palya

(17) Fixed-indifferent molecule, Dhruva-Shúnya-Varganá. Its minimum is the maximum of the last, plus one; and its maximum. is its minimum multiplied by the quotient obtained by dividing the total of wrong-believing souls by innumerable × innumerable units of universe.

(18) Gross-common-molecule, Vádara-Nigoda-Varganá. The minimum is the maximum of the last, plus one and the maximum is its minimum multiplied by an innumerable part of base line of universe, Jagata-Shrení.

(19) Indifferent-molecule, Shúnya-Varganá. The minimum is the maximum of the last plus one and the maximum is its minimum multiplied by innumerable part of a linear finger (Súchiangula).

(20) Fine-common-molecule, Súkshma-Nigoda Varganá. The minimum is the maximum of the last, plus one. The maximum is its minimum multiplied by innumerable part of a Palya.

(21) Sphere-molecule, Nabho-Varganá. The minimum is the maximum of the last plus one and the maximum is its minimum multiplied by an innumerable part of basic area of universe (Jagat-Pratara).

(22) Great-molecule-molecule, Mahá-skandha Varganá. The minimum is the maximum of the last, plus one and the maximum is its minimum plus the quotient obtained by dividing its minimum by an innumerable part of a Palya.

पुढवी जलं च छाया चउरिंदियविसयकम्मपरमाणू ।
छव्विहभेयं भणियं पोग्गलदव्वं जिणवरेहिं ॥ ६०२ ॥

पृथ्वी जलं च छाया चतुरिन्द्रियविषयकर्मपरमाणवः ।
षड्विधभेदं भणितं पुद्गलद्रव्यं जिनवरैः ॥ ६०२ ॥

602. Earth, water, shade, objects of the four senses (touch, taste, smell and hearing), Karmic matter, and an atom, (are examples of) the six divisions of matter substance as described by the Conquerors.

बादरबादर बादर बादरसुहुमं च सुहुमथूलं च ॥
सुहुमं च सुहुमसुहुमं धरादियं होदि छब्भेयं ॥ ६०३ ॥
बादरबादरं बादरं बादरसूक्ष्मं च सूक्ष्मस्थूलं च ।
सूक्ष्मं च सूक्ष्मसूक्ष्मं धरादिकं भवति षड्भेदम् ॥ ६०३ ॥

603. Gross-gross (Vádara Vádara), gross (Vádara), gross-fine (Vádara Súkshma), fine-gross Súkshma-Vádara), Fine (Súkshma), and fine-fine (Súkshma-Súkshma) are the six kinds, of which) earth, etc., (in the last gatha are examples).

खंधं सयलसमत्थं तस्स य अद्धं भणंति देसोत्ति ।
अद्धद्धं च पदेसो अविभागी चेव परमाणू ॥ ६०४ ॥
स्कन्धं सकलसमर्थं तस्य चार्धं भणन्ति देशमिति ।
अर्द्धार्द्धं च प्रदेशमविभागिनं चैव परमाणुम् ॥ ६०४ ॥

604. (They) describe the molecule (skandha as) complete all round, (sakala samartha); its half as Desha; half of its half as Pradesha ; and (that which is) indivisible, as an atom (Parmáṉu).

Commentary.

The word "molecule" will apply down to half a molecule plus an atom. From half a molecule up to one-fourth plus one atom will be called Desha; and Pradesha will include one-fourth of a molecule down to a molecule of 2 atoms.

Sub-Chapter VII.—*Function* (Phala).

गदिठाणोग्गहकिरियासाधणभूदं खु होदि धम्मतियं ।
वत्तणकिरियासाहणभूदो णियमेण कालो दु ॥ ६०५ ॥

गतिस्थानावगाहक्रियासाधनभूतं खलु भवति धर्मत्रयम् ।
वर्तनाक्रियासाधनभूतो नियमेन कालस्तु ॥ ६०५ ॥

605. The auxiliary causes of the activity of motion and rest, and of occupying space are certainly the three media of motion, (Dharma), rest, Adharma, and space Ákásha) And the auxiliary cause of the activity of alteration (Vartaná) is necessarily time.

अण्णोण्णुवयारेण य जीवा वट्टंति पुग्गलाणि पुणो ।
देहादीणिव्वत्तणकारणभूदा हु णियमेण ॥ ६०६ ॥

अन्योन्योपकारेण च जीवा वर्तन्ते पुद्गलाः पुनः ।
देहादिनिर्वर्तनकारणभूता हि नियमेन ॥ ६०६ ॥

606. (Mundane) souls undergo alteration as they affect each other. And matters (are necessarily the auxiliary) causes in the making of body, etc. (And matters, also affect each other).

आहारवग्गणादो तिण्णि सरीराणि होंति उस्सासो ।
णिस्सासोवि य तेजोवग्गणखधादु तेजंगं ॥ ६०७ ॥

आहारवर्गणातः त्रीणि शरीराणि भवन्ति उच्छ्वासः ।
निश्वासोपि च तेजोवर्गणास्कन्धात्तेजोङ्गम् ॥ ६०७ ॥

607. By assimilative molecules (Áhára Varganá), the three (physical, fluid and assimilative or Áháraka) bodies are (made), and also inhalation (and exhalation are caused). And by the molecules of electric matter, the electric body (is formed).

भासमणवग्गणादो कमेण भासा मणं च कम्मादो ।
अट्ठविहकम्मदव्वं होदित्ति जिणेहिं णिद्दिट्ठं ॥ ६०८ ॥

भाषामनोवर्गणातः क्रमेण भाषा मनश्च कार्मणतः ।
अष्टविधकर्मद्रव्यं भवतीति जिनैर्निर्दिष्टम् ॥ ६०८ ॥

608. By the speech and mind molecules respectively (are formed) speech and mind. And of karmic (molecules) eight kinds of karmic matter are made. It has been said by the Conquerors.

णिद्धतं लुक्खत्तं बंधस्स य कारणं तु एयादी।
संखेज्जासंखेज्जाणंतविहा णिद्धलुक्खगुणा ॥ ६०९ ॥
स्निग्धत्वं रूक्षत्वं बन्धस्य च कारणं तु एकादिः।
संख्येयासंख्येयानन्तविधाः स्निग्धरूक्षगुणाः ॥ ६०९ ॥

609. Smoothness and roughness (are) the causes of union (of atoms into molecules). The degrees (Guṉa or (Avibhága Pratichheda) of smoothness and roughness (in matter are) of many kinds, from one to numerable, innumerable and infinite.

एयगुणं तु जहण्णं णिद्धत्तं बिगुणतिगुणसंखेज्जाऽ।
संखेज्जाणंतगुणं होदि तहा रुक्खभावं च ॥ ६१० ॥
एकगुणं तु जघन्यं स्निग्धत्वं द्विगुणत्रिगुणसंख्येयाऽ-।
संख्येयानन्तगुणं भवति तथा रूक्षभावं च ॥ ६१० ॥

610. The minimum of smoothness (is) one degree (Guṉa Avibhága Pratichheda) and (for the rest, we have) 2 degrees, 3 degrees numerable, innumerable and infinite degrees. Same of the quality of roughness.

एवं गुणसंजुत्ता परमाणू आदिवग्गणम्मि ठिया।
जोग्गदुगाणं बंधे दोण्हं बंधो हवे णियमा ॥ ६११ ॥
एवं गुणसंयुक्ताः परमाणव आदिवर्गणायां स्थिताः।
योग्यद्विकयोः बन्धे द्वयोर्बन्धो भवेन्नियमात् ॥ ६११ ॥

611. Thus atoms having (different) degrees (of smoothness and roughness) are found (only) in the first, Atom-molecule (Aṉu-Vargaṉá). By the union of two suitable (atoms), necessarily the fusion of two atoms (into one molecule) takes place.

णिद्धाणिद्धा ण बज्झंति रुक्खरुक्खा य पोग्गला।
णिद्धलुक्खा य बज्झंति रूवारूवी य पोग्गला ॥ ६१२ ॥
स्निग्धस्निग्धा न बध्यन्ते रूक्षरूक्षाश्च पुद्गलाः।
स्निग्धरूक्षाश्च बध्यन्ते रूप्यरूपिणश्च पुद्गलाः ॥ ६१२ ॥

612. Smooth with smooth and rough with rough do not unite (always). The smooth and rough atoms unite (*i. e.* where there is the difference of 2 degrees in the smooth and rough uniting atoms). The atoms are similar in degree (Rúpí) and dissimilar (Arúpí).

णिद्धिदरोलीमज्झे विसरिसजादिस्स समगुणं एक्कं ।
रूवित्ति होदि सण्णा सेसाणं ता अरूवित्ति ॥ ६१३ ॥

स्निग्धेतरावलीमध्ये विसदृशजातेः समगुण एकः ।
रूपीति भवति संज्ञा शेषाणां ते अरूपिण इति ॥ ६१३ ॥

613. Among the series of smooth and rough (atoms), an atom with equal degrees of smoothness and roughness is named Rúpí, and the rest are Arúpí.

दोगुणणिद्धाणुस्स य दोगुणलुक्खाणुगं हवे रूवी ।
इगितिगुणादि अरूवी रुक्खस्सवि तं व इदि जाणे ॥६१४॥

द्विगुणस्निग्धाणोश्च द्विगुणरूक्षाणुको भवेत् रूपी ।
एकत्रिगुणादिः अरूपी रूक्षस्यापि तद् व इति जानीहि॥६१४॥

614. From the point of view of atom with two degrees of smoothness, an atom with two degrees of roughness is (similar) Rúpi; and (an atom with) one, three and other degrees, (dissimilar) Arúpí. Know the same of rough also.

णिद्धस्स णिद्धेण दुराहिएण लुक्खस्स लुक्खेण दुराहिएण ।
णिद्धस्स लुक्खेण हवेज्ज बंधो जहण्णवज्जे विसमे समे वा ॥६१५॥

स्निग्धस्य स्निग्धेन द्व्यधिकेन रूक्षस्य रूक्षेण द्व्यधिकेन ।
स्निग्धस्य रूक्षेण भवेद्बन्धो जघन्यवर्ज्ये विषमे समे वा ॥६१५॥

615. A smooth (atom) unites with a smooth (one) with 2 more (degrees of smoothness); rough, with rough having 2 more (degrees of roughness): Smooth (atom unites) with rough (atom); (and rough with smooth with 2 more degrees); (an atom) with minimum (*viz.* one degree) being excepted. (The union is between degrees) in an odd or even (series, as 3, 5, 7, 9, 11 etc. and 2, 4, 6, 8, 10 etc.).

णिद्धिदरे समविसमा दोत्तिगआदीदुउत्तरा होंति ।
उभयेवि य समविसमा सरिसिदरा होंति पत्तेयं ॥ ६१६ ॥

स्निग्धेतराणां समविषमा द्वित्र्यादयःद्व्युत्तरा भवन्ति ।
उभयेपि च समविषमा सदृशेतरे भवन्ति प्रत्येकम् ॥ ६१६ ॥

616. In the smooth and the other (*i.e.* rough degrees both) even (sama) and odd (vishama) (series) two, three, etc., increase by two (each). And in each of the two (smooth and rough) even and odd (series), there are similar (Rúpí) and the other (dissimilar Arúpí).

दोत्तिगपभवदुउत्तरगदेसणंतरदुगाण बंधो दु ।
णिद्धे लुक्खेवि तहा वि जहण्णुभयेवि सव्वत्थ ॥ ६१७ ॥

द्वित्रिप्रभवद्व्युत्तरगतेष्वनन्तरद्विकयोः बन्धस्तु ।
स्निग्धे रूक्षेपि तथापि जघन्योभयेपि सर्वत्र ॥ ६१७ ॥

617. Proceeding beyond (atoms of) 2, 3 and more (degrees), union would occur (in case of) difference of 2 degrees, between (them) whether, they be smooth or rough, or both (smooth and rough). Still an (atom of) minimum (degrees does not unite) anywhere.

Commentary.

Atoms unite together with the difference of 2 degrees. A smooth atom of two degree will unite with a smooth or rough atom of 4 degrees only. Similarly an atom of 3 degrees of roughness will unite with that of 5 degrees of roughness or smoothness only. Atoms having one degree of smoothness or roughness will never unite.

णिद्धिदरवरगुणाणू सपरट्ठाणेवि णेदि बंधट्ठं ।
बहिरंतरंगहेदुहि गुणंतरं संगदे एदि ॥ ६१८ ॥

स्निग्धेतरावरगुणाणुः स्वपरस्थानेपि नैति बन्धार्थम् ।
बहिरन्तरङ्गहेतुभिर्गुणान्तरं संगते एति ॥ ६१८ ॥

618. An atom with minimum degree of smoothness or other (*i.e.* roughness) is never fit for union in its own place or in the other. It unites (if there is a proper) change in its degree (of smoothness or roughness) owing to external and internal causes.

Commentary.

An atom as long as it has got only one degree of smoothness or roughness will neither unite with another atom with one degree nor with other atoms of more degrees. But when degrees of smoothness or roughness are increased in that very atom owing to internal capacity of change and auxiliary cause of other substances, it becomes fit for bondage with other atoms possessing 2 degrees in excess.

णिद्धिदरगुणा अहिया हीणं परिणामयंति बंधम्मि ।
संखेज्जासंखेज्जाणंतपदेसाण खंधाणं ॥ ६१९ ॥

स्निग्धेतरगुणा अधिका हीनं परिणामयन्ति बन्धे ।
संख्येयासंख्येयानन्तप्रदेशानां स्कन्धानाम् ॥ ६१९ ॥

619. In molecules of numerable, innumerable, and infinite atoms, (the atoms) with greater degrees of smoothness or other (*i. e.* roughness) when uniting, alter (atoms of) lesser (degree) to their own kind).

Commentary.

This gatha shows that there is the same rule for the union of molecules also. A molecule of 500 degrees will unite with another of 502 only, neither more nor less. Any atom or molecule uniting with another of less degrees than two will transform it into its own kind. When a rough atom with 25 degrees unites with a smooth atom of 23 degrees, the united molecule will be a rough molecule.

दव्वं छक्कमकालं पंचत्थीकायसण्णिदं होदि ।
काले पदेसपचयो जम्हा णत्थित्ति णिद्दिट्ठं ॥ ६२० ॥

द्रव्यं षट्कमकालं पञ्चास्तिकायसंज्ञितं भवति ।
काले प्रदेशप्रचयो यस्मान्नास्तीति निर्दिष्टम् ॥ ६२० ॥

620. The six substances excepting time are named 5 embodied substances (Pancha-Astikáya), because in time (there is no grouping of units (Pradesha). It has been said.

णव य पदत्था जीवाजीवा ताणं च पुण्णपावदुगं ।
आसवसंवरणिज्जरबंधा मोक्खो य होंतित्ति ॥ ६२१ ॥

नव च पदार्था जीवा अजीवास्तेषां च पुण्यपापद्वयम् ।
आस्रवसंवरनिर्जराबन्धा मोक्षश्च भवन्तीति ॥ ६२१ ॥

621. The nine categories (Padártha) are souls (Jíva), non-souls (Ajíva), and by their (union) the two merit (Punya), (and) demerit (Pápa), and inflow (Ásrava), stoppage (Samvara), shedding (Nirjará), bondage (Bandha) and liberation (Moksha).

जीवदुगं उत्तट्ठं जीवा पुण्णा हु सम्मगुणसहिदा ।
वदसहिदावि य पावा तव्विवरीया हवंतित्ति ॥ ६२२ ॥
जीवद्वयमुक्तार्थं जीवाः पुण्या हि सम्यक्त्वगुणसहिताः ।
व्रतसहिता अपि च पापास्तद्विपरीता भवन्तीति ॥ ६२२ ॥

622. The two, soul (and non-soul) have been explained (before). The meritorious souls (Punya Jíva are) with the attribute of right belief, and also with vows. And the demeritorious (Pápa Jíva) are the reverse of them.

मिच्छाइट्ठी पावाणंताणंता य सासणगुणावि ।
पल्लासंखेज्जदिमा अणअण्णदरुदयमिच्छगुणा ॥ ६२३ ॥
मिथ्यादृष्टयः पापा अनन्तानन्ताश्च सासनगुणा अपि ।
पल्यासंख्येया अनान्यतरोदयमिथ्यात्वगुणाः ॥ ६२३ ॥

623. Wrong-believers(are)demeritorious,(and amount to) infinite × infinite, and also those (who are) in the downfall stage (Sásádana Guna Sthána) by the operation of any one of (the four) error-feeding (passions going down to) the stage of wrong-belief, and (they are in number) an innumerable part of a Palya.

मिच्छा सावयसासणमिस्सा विरदा दुवारणंता य ।
पल्लासंखेज्जदिममसंखगुणं संखसंखगुणं ॥ ६२४ ॥
मिथ्याः श्रावकसासनामिश्रा विरता द्विवारानन्ताश्च ।
पल्यासंख्येयमसंख्यगुणं संख्यासंख्यगुणम् ॥ ६२४ ॥

624. Wrong-believers (are infinite into infinite. Laymen (Shrávaka in the Partial-vow-stage), (souls) in downfall (Sásádana), in mixed (Mishra), and in vowless (Avirrata, *i. e.*, the 4th stage number respectively) an innumer-

able part of a Palya, an innumerable times (the innumerable part of a Palya), numerable times (of this last product), and innumerable times (this last number).

Commentary.

Partial vow stage is found in human and sub-human beings. The innumerable part of a Palya souls in this stage as given above refer to sub-humans, and 13 crores of humans should be added to that number. Downfall stage is found in all the four conditions of existence. In this stage there are 52 crores of humans also, and the souls in the other three conditions of existence number innumerable times the souls with partial vow. The mixed stage of right-and-wrong-belief is also found in the four conditions of existence. In this stage the humans are 104 crores; and the number of souls in the other 3 conditions of existence is the numerable times the total of those in downfall stage.

The vowless right-belief is also found in the four conditions. In it the number of humans is 700 crores; and the number of the other 3 is the innumerable times the total of those with mixed right and wrong belief.

The division of Palya by innumerable representing the number of partial vowers means that the Palya is to be divided 3 times by the innumerable and then once by numerable. In the downfall stage, Palya is divided twice by innumerable and then once by numerable. In the mixed stage, Palya is divided twice by innumerable. And in the vowless stage, Palya is divided once by innumerable.

तिरधियसयणवणउदी छण्णउदी अप्पमत्त वे कोडी ।
पंचेव य तेणउदी णवट्ठविसयच्छउत्तरं पमदे ॥ ६२५ ॥

त्र्यधिकशतनवनवतिः षण्णवतिः अप्रमत्ते द्वे कोटी ।
पञ्चैव च त्रिनवतिः नवाष्टद्विशतषडुत्तरं प्रमदे ॥ ६२५ ॥

625. (The total of souls) with imperfect vow (Pramatta-Virata is) 5.93,98,206, and with perfect vow (Apramatta is) 2, 96, 99, 103.

तिसयं भणंति केई चउरुत्तरमत्थपंचयं केई ।
उवसामगपरिमाणं खवगाणं जाण तद्दुगुणं ॥ ६२६ ॥

त्रिशतं भणन्ति केचित् चतुरुत्तरमस्तपञ्चकं केचित् ।
उपशामकपरिमाणं क्षपकाणां जानीहि तद्द्विगुणम् ॥ ६२६ ॥

626. Some say the number (of souls in each of the 8th, 9th, 10th, and 11th stages of) subsidential ladder (Upashama Shrení) to be 300; some 304; and some less than this by 5 *i. e.*, 299), (but) know (these numbers to be) double (for souls) in (each of the 8th, 9th, 10th, and 12th stages of) destructive ladder, (Kshapaka shrení).

सोलसयं चउवीसं तीसं छत्तीस तह य बादालं ।
अडदालं चउवरणं चउवरणं होंति उवसमगे ॥ ६२७ ॥
षोडशकं चतुर्विंशतिः त्रिंशत् षट्त्रिंशत् तथा च द्वाचत्वारिंशत् ।
अष्टचत्वारिंशत् चतुःपंचाशत् चतुःपंचाशत् भवन्ति उपशमके ॥६२७॥

627. (The maximum number of souls who can go up) to the subsidential ladder (Upashama Shrení in consecutive 8 instants) is respectively 16, 24, 30, 36, 42, 48, 45, and 54.

बत्तीसं अडदालं सट्ठी बावत्तरी य चुलसीदी ।
छरणउदी अट्ठुत्तरसयमट्ठुत्तरसयं च खवगेसु ॥ ६२८ ॥
द्वात्रिंशदष्टचत्वारिंशत् षष्टिः द्वासप्ततिश्च चतुरशीतिः ।
षरणवतिः अष्टोत्तरशतमष्टोत्तरशतं च क्षपकेषु ॥ ६२८ ॥

628. (The maximum number of souls who go up) to the Destructive ladder (Kshapaka Shrení in 8 consecutive instants is respectively) 32, 8, 60, 72, 84, 496, 108, and 108.

अट्ठेव सयसहस्सा अट्ठाणउदी तहा सहस्साणं ।
संखा जोगिजिणाणं पंचसयबिउत्तरं वंदे ॥ ६२९ ॥
अष्टैव शतसहस्राणि अष्टानवतिस्तथा सहस्राणाम् ।
संख्या योगिजिनानां पञ्चशतद्व्युत्तरं वन्दे ॥ ६२९ ॥

629. The number of vibratory omniscients (Sayogi Jina) is eight hundred-thousand, 98 thousand, 5 hundred and two (898,502). I bow to them.

Commentary.

It is the maximum number of vibratory omniscients found at any one instant.

होंति खवा इगिसमये बोहियबुद्धा य पुरिसवेदा य ।
उक्कस्सेणट्ठुत्तरसयप्पमा सग्गदो य चुदा ॥ ६३० ॥

भवन्ति क्षपका एकसमये बोधितबुद्धाश्च पुरुषवेदाश्च ।
उत्कृष्टेनाष्टोत्तरशतप्रमाः स्वर्गतश्च च्युताः ॥ ६३० ॥

पत्तेयबुद्धतित्थयरित्थिणउंसयमणोहिणाणजुदा ।
दसछक्कवीसदसवीसट्ठावीसं जहाकमसो ॥ ६३१ ॥

प्रत्येकबुद्धतीर्थकरस्त्रीनपुंसकमनोवाधिज्ञानयुताः ।
दशषट्कविंशतिदशविंशत्यष्टाविंशो यथाक्रमशः ॥ ६३१ ॥

630-31. Of the maximum (number) of souls on the destructive ladder in one instant, the precept-enlightened (Bodhita Buddha); with masculine inclination (Purusha Vedí); and descended from the heavens (to human condition, Svarga chyuta); self-enlightened (Pratyekabuddha); Tírthankara; those with feminine (inclination, Stri Vedí), those with common (masculine-feminine-inclination Napunsaka vedí); with mental knowledge; and with Visual knowledge (are) respectively 108, 108, 108, 10, 6, 20, 10, 20, and 28.

जेट्ठावरबहुमज्झिमओगाहणगा दु चारि अट्ठेव ।
जुगवं हवंति खवगा उवसमगा अद्धमेदेसिं ॥ ६३२ ॥

ज्येष्ठावरबहुमध्यमावगाहा द्वौ चत्वारः अष्टैव ।
युगपद् भवन्ति क्षपका उपशमका अर्द्धमेतेषाम् ॥ ६३२ ॥

632. And on the destructive ladder, souls with the maximum, minimum and the exactly middle sizes are in one instant (Yugapat) two, four and eight respectively. Those on the subsidential ladder are half of the above (as enumerated in Gatha 630-632).

Commentary.

The total of souls in different conditions stated above is 432 for destructive ladder and 216 for subsidential ladder.

सत्तादी अट्ठंता छण्णवमज्झा य संजदा सव्वे ।
अंजलिमौलियहत्थो तियरणसुद्धे णमंसामि ॥ ६३३ ॥

सप्तादय अष्टान्ताः षण्णवमध्याश्च संयताः सर्वे ।
अञ्जलिमौलिकहस्तस्त्रिकरणशुद्ध्या नमस्यामि ॥ ६३३ ॥

633. All (souls) with control (*i. e.*, Samyata, from the 6th to the 14th spiritual stages, are represented in number by a figure with) seven in the beginning, eight in the end, and 6 nines in the middle, (8,99,99,997); I bow (to them) with folded-hands, raised to my bowed forehead, with the three-fold purity (of mind, speech and body).

Commentary.

Please note that in writing down in figures the value of a numerical expression, the rule is to write in a reverse order, beginning from the right hand. Thus 7 would be at the place of unit and the maximum number of saints, existing at any one instant is 8,99,99,997. The details are as follows:—

Saints in 6th stage	5,93,98,206
,, 7th ,, ...	2,96,99,103
,, 8th, 9th, 10, and 11th stages of subsidential ladder	1,196
,, 8th, 9th, 10th, and 12th stages of destructive ladder	2,392
,, 13th stage of vibratory omniscience ...	8,98,502
,, 14th stage of non-vibratory omniscience ...	598
Total ...	8,99,99,997

ओघासंजदमिस्सयसासणसम्माण भागहारा जे ।
रूऊणावलियासंखेज्जेणिह भजिय तत्थ णिक्खित्ते ॥६३४॥
ओघा असंयतमिश्रकसासनसमीचां भागहारा ये ।
रूपोनावलिकासंख्यातेनेह भक्त्वा तत्र निक्षिप्ते ॥ ६३४ ॥
देवाणं अवहारा होंति असंखेण ताणि अवहरिय ।
तत्थेव य पक्खित्ते सोहम्मीसाणअवहारा ॥ ६३५ ॥
देवानामवहारा भवन्ति असंख्येन तानवहृत्य ।
तत्रैव च प्रक्षिप्ते सौधर्मैशानावहाराः ॥ ६३५ ॥

634-35. The divisors (of Palya) for the vowless (Asamyata), mixed (Mishra) and downfall (Sásádana) stages, (referred to in Gathas 623-24) being divided by the

innumerable part of an Ávalí minus one; (and the quotient) being added to the said divisors, become respectively the divisors (of Palya, for calculating the numbers of celestial beings (in vowless, mixed and downfall stages). And the divisors (for celestial beings) being divided by an innumerable part (of an Ávalí, minus one) and (the result) being added to the said divisors (we have) the divisors for the heavenly beings of Saudharma and Íshána (in the three stages of vowless, mixed, and downfall).

Commentary.

This gatha describes the number of celestials in vowless, mixed and downfall spiritual stages.

The number of celestials in vowless, the 4th stage

$$= \text{Palya} \div \left\{ \text{innumerable} + \frac{\text{innumerable}}{\text{innumerable part of an Ávalí} - 1} \right\}$$

The number of celestials in mixed stage

$$= \text{Palya} \div \left\{ \text{innumerable}^2 + \frac{\text{innumerable}^2}{\text{innumerable part of an Ávalí} - 1} \right\}$$

The number of celestials in downfall stage

$$= \text{P} \div \left\{ \text{innumerable}^2 \times \text{Sankhyáta} + \frac{\text{innumerable}^2 \times \text{Sankhyáta}}{\text{innumerable part of an Ávalí} - 1} \right\}$$

If we add to the above divisiors of Palya the respective quotients obtained by dividing each of them respectively by the innumerable part of an Ávalí minus one, and divide Palya by the numbers so obtained, we obtain, respectively, the number of celestial beings in Saudharma and Íshána in the vowless, mixed, and downfall stage.

सोहम्मसाणहारमसंखेण य संखरूवसंगुणिदे ।
उवरि असंजदमिस्सयसासणसम्माण अवहारा ॥ ६३६ ॥

सौधर्मसासादनहारमसंख्येन च संख्यरूपसंगुणिते ।
उपरि असंयतमिश्रकसासादनसम्यचामवहाराः ॥ ६३६ ॥

636. (The divisor of) Saudharma and Íshána (in the downfall stage) multiplied by innumerable, once, twice, and then by numerable, gives respectively the divisors (of a Palya) for the vowless (Asamyata), mixed (Mishra) and downfall (Sásádana) stages (of celestial beings) above (those) (*i. e.*, Sanatkumára and Máhendra which are situated next above Saudharma and Íshána).

सोहम्मादासारं जोइसिवणभवणतिरियपुढवीसु ।
अविरदमिस्सेसंखं संखासंखगुण सासणे देसे ॥ ६३७ ॥
सौधर्मादासहस्रारं ज्योतिष्कवनभवनतिर्यक्पृथिवीषु ।
अविरतमिश्रेऽसंख्यं संख्यासंख्यगुणं सासने देशे ॥ ६३७ ॥

637. The divisors of a Palya for getting the number of souls (in the last 5 pairs of heavens) from above Saudharma (*i.e.* from Sanat Kumára to Sahasrára, of the stellars, peripatetics, residentials, sub-humans, and in (each of the) 7 hells, for the vowless, mixed and downfall stages are innumerable, innumerable, and numerable times the divisors of their immediate predecessors. (There is) partial-vow stage (also in sub-humans, and the divisor of the Palya for their number is innumerable times the divisor for the downfall stage of the sub-humans, and the divisor for the vowless beings of the first hell is the same as that for the sub-humans with partial-vow).

चरमधरासाणहरा आणदसम्माण आरणप्पहुदिं ।
अंतिमगेवेज्जंतं सम्माणमसंखसंखगुणहारा ॥ ६३८ ॥
चरमधरासासादनहारादानतसमीचामारणप्रभृतिः ।
अन्तिमग्रैवेयकान्तं समीचामसंख्यसंख्यगुणहाराः ॥ ६३८ ॥

638. The divisor (of Palya for the number of souls in Ánat, (Pránat) in the vowless stage is innumerable times the divisor for souls in the last hell in the downfall stage. And from Árana, (Achyuta) up to the last Graiveyaka (*i.e.*, 10 places) the divisor for the vowless is numerable times of its immediate predecessor.

तत्तो ताणुत्ताणं वामाणमणुद्दिसाण विजयादी ।
सम्माणं संखगुणो आणदमिस्से असंखगुणो ॥ ६३९ ॥
ततः तेषामुक्तानां वामानानुदिशानां विजयादीनाम् ।
समीचां संख्यगुण आनतमिश्रे असंख्यगुणः ॥ ६३९ ॥

639. And the divisor for souls in wrong-belief-stage in the (10 places) mentioned above is numerable times (of

that for its immediate predecessor) ; (and we begin with Ánat, Pránat in which it is numerable times that for the vowless souls in the last Graiveyaka). And the divisor for the vowless in (9) Anudishas and (4 Anuttaras), Vijaya, etc., is numerable times (of its immediate predecessor and we begin with the Anudishas in which the divisor is numerable times that for the wrong believers in the last Graiveyaka).

(The divisor for) the mixed-stage in Ánat, (Pránata) is innumerable times (that for the vowless in the 4 Anuttaras). (The 9 Anudishas are considered as one class here, and so are the 4 Anuttaras).

तत्तो संखेज्जगुणो सासणसम्माण होदि संखगुणो ।
उत्तट्ठाणे कमसो पणछस्सत्तट्ठचदुरसंदिट्ठी ॥ ६४० ॥

ततः संख्येयगुणः सासादनसमीचां भवति संख्यगुणः ।
उक्तस्थाने क्रमशः पञ्चषट्सप्ताष्टचतुःसंदृष्टिः ॥ ६४० ॥

640. Then (the divisor for the mixed stage in 10 places from Árana, Achyuta to the last Graiveyaka is) numerable times (of that for its immediate predecessor). And for the downfall right-belief it is numerable times. (The divisor for the downfall stage, in 11 places from Ánata, Pránat to 9 Graiveyakas is numerable times of that for its immediate predecessor. We begin with Ánat, Pránat, where the divisor is numerable times that for the mixed souls in the last Graiveyaka). In the above (5) places the index of numerable is successively 5, 6, 7, 8 and 4.

सगसगअवहारेहिं पल्ले भजिदे हवंति सगरासी ।
सगसगगुणपडिवण्णे सगसगरासीसु अवणिदे वामा॥६४१॥

स्वकस्वकावहारैः पल्ये भक्ते भवन्ति स्वकराशयः ।
स्वस्वगुणप्रतिपन्नेषु स्वस्वराशिषु अपनीतेषु वामाः ॥ ६४१ ॥

641. A Palya being divided by the divisor of each, gives the total number of each. And wrong-believers in each are equal to its total minus the souls in all other stages in it.

Commentary.

Beyond Graiveyakas all the heavenly beings are vowless right-believers.

Illustrative statement to Gathas 634 to 641.

An—Ananta; P—Palya; S—Sankhyáta (numerable);

A—A sankhyáta (innumerable); Av—Ávalí.

	Vowless.	Mixed.	Downfall.
Total	$\frac{P}{A}$	$\frac{P}{A^2}$	$\frac{P}{A^2 S}$
Total celestial beings.	$\frac{P}{A\left(1+\frac{1}{\frac{av}{A}-1}\right)}=\frac{P}{A\left(1+\frac{A}{av-A}\right)}$	$\frac{P}{A^2\left(1+\frac{A}{av-A}\right)}$	$\frac{P}{A^2 S\left(1+\frac{A}{av-A}\right)}$
Sàudharma Ishàna.	$\frac{P}{A\left(1+\frac{A}{av-A}\right)}$	$\frac{P}{A^2\left(1+\frac{A}{av-A}\right)^2}$	$\frac{P}{A^2 S\left(1+\frac{A}{av-A}\right)^2}$
Sanat-kumàra màhendra.	$\frac{P}{A^3 S\left(1+\frac{A}{av-A}\right)^2}$	$\frac{P}{A^4 S\left(1+\frac{A}{av-A}\right)^2}$	$\frac{P}{A^4 S^2\left(1+\frac{A}{av-A}\right)^2}$

तेरसकोडी देसे बावरागं सासरो मुरोदव्वा ।
मिस्सावि य तद्दुगुणा असंजदा सत्तकोडिसयं ॥ ६४२ ॥
त्रयोदशकोट्यो देशे द्वापश्चाशत् सासने मन्तव्याः ।
मिश्रा अपि च तद्द्विगुणा असंयताः सप्तकोटिशतम् ॥ ६४२ ॥

642. (The number of humans) in the partial-vow stage should be known to be thirteen crores; in the downfall stage, 52 (crores); in the mixed, double of that (*i. e.*, 104 crores), and in the vowless, (right-belief) 700 crores.

जीविदरे कम्मचये पुराणं पावोत्ति होदि पुराणं तु ।
सुहपयडीरां दव्वं पावं असुहारा दव्वं तु ॥ ६४३ ॥
जीवेतरस्मिन् कर्मचये पुण्यं पापमिति भवति पुण्यं तु ।
शुभप्रकृतीनां द्रव्यं पापमशुभानां द्रव्यं तु ॥ ६४३ ॥

643. Merit (Puṉya) and demerit (Pápa) are Karmic molecules (included) in non-soul (category). Merit is Karmic matter of good nature (Shubha-prakriti) and demerit (is) Karmic matter of bad nature (Ashubha-prakriti).

Commentary.

Pleasant-feeling Karma, celestial, human and sub-human-age Karmas, high-family Karma and good-body-making-Karmas are merit-Karmas. The rest are demerit-Karmas.

आसवसंवरदव्वं समयपबद्धं तु णिज्जरादव्वं ।
तत्तो असंखगुणिदं उक्कस्सं होदि णियमेण ॥ ६४४ ॥
आस्रवसंवरद्रव्यं समयप्रबद्धं तु निर्जराद्रव्यम् ।
ततोऽसंख्यगुणितमुत्कृष्टं भवति नियमेन ॥ ६४४ ॥

644. The matter of inflow (Ásrava) and stoppage (Samvara) (is) one unit of bondage (Samaya-Prabaddha). And the maximum matter of shedding (Nirjará) is necessarily innumerable times of it (*i. e.*, of a unit of bondage).

Commentary.

The maximum shedding is of course the result of special deliberate austerities, as is shown in multiplicatory series of shedding (Guṉa Shreṉí Nirjará) in gathas 66 and 67 above, and in the Tattvártha Sutra, chapter 9 Sutra 45.

बंधो समयपबद्धो किंचूणदिवड्ढमेत्तगुणहाणी ।
मोक्खो य होदि एवं सद्दहिदव्वा दु तच्चट्ठा ॥ ६४५ ॥
बन्धः समयप्रबद्धः किञ्चिदूनद्व्यर्धमात्रगुणहानिः ।
मोक्षश्च भवति एवं श्रद्धातव्यास्तु तत्त्वार्थाः ॥ ६४५ ॥

645. (The matter of) bondage is one unit of bondage (Samaya-prabaddha) and (the matter of the final shedding at the end of the 14th stage just before attaining) liberation (Moksha) is a little less than (one unit of bondage multiplied by) one and a half Guṉahání—Thus things ascertained as they are (Tattvártha) should be believed.

खीणे दंसणमोहे जं सद्दहणं सुणिम्मलं होई ।
तं खाइयसम्मत्तं णिच्चं कम्मक्खवणहेदू ॥ ६४६ ॥
क्षीणे दर्शनमोहे यच्छ्रद्धानं सुनिर्मलं भवति ।
तत् क्षायिकसम्यक्त्वं नित्यं कर्मक्षपणहेतुः ॥ ६४६ ॥

646. The belief which is caused by the destruction of right belief-deluding Karma (Darshana Moha and 4 error-feeding-passions sub-classes of right-conduct-deluding-Karma) is perfectly pure. It (is) destructive right-belief (Ksháyika Samyaktva so called as it destroys the causes of wrong belief entirely). (It is) eternal and (is) the cause of destruction of Karmas.

Commentary.

A soul which has acquired destructive right-belief can attain liberation in the same life. But if before or after its acquisition the soul binds celestial-age-Karma, he will be born as a celestial and if before its acquisition the soul has bound hellish-age-Karma, he will be reborn in the first and not in a lower hell, will thereafter be reborn as a man, and then attain liberation. A soul which has acquired destructive right-belief will thus surely attain liberation in the third life. But if before acquiring destructive right-belief he had bound a human, or sub-human age-Karma, he would be reborn in the enjoyment-region, from where he would be reborn as a celestial and then as a man in work-region and attain liberation in his 4th life. Note that destructive right-belief never leaves the soul once it has been acquired. So in hell also there are some souls with right-belief who are just waiting to attain liberation in their next birth. Raja Shrenika *alias* Bimbasára, father of Ajit-shatru a contemporary and a follower of Lord Mahávíra and a devout listener to the letterless speech (Anaksharí Váni) in his Samavasarana is such a soul in the first hell. Before attaining destructive right-belief he had bound a hellish-age-Karma of the maximum kind of 33 Ságaras, on account of having put a dead snake, round the neck of Saint Yeshodhara in meditation. Then he repented and ultimately in the Samavasarana of Lord Mahávira acquired perfect right-belief and then in the subsequent declining times (Apakarshana Kála) though he could not change the character of the hellish age Karma he had already bound, he reduced the maximum duration of 33 Sagaras of the 7th hell to 84,000 years in the 1st hell, where the minimum is 10,000 years. Thus he has passed about 2,500 years in hell, from where he would be reborn in Bharata-Kshetra after nearly 81,500 years as Padma Nábha, the 1st Tírthankara in the beginning of the third aeon of the next or Utsarpini 'cycle of time' and attain liberation after having re-proclaimed Jainism in Bharata-kshetra. It is interesting to note that the

continuity of Jain tradition is curiously evident in the above account. Before the last Tirthankara of the present cycle attained liberation, his teaching was already implanted in a soul so firmly that when the proper time comes it should fructify as exactly the same teaching from the mouth of the first Tirthankara of the next cycle. Lord Mahávíra attained liberation 3 years and 8½ months before the expiry of the 4th Aeon of the present cycle. The present or the 5th aeon is 21,000 years long, the next one the sixth and the last of the present cycle is also of 21,000 years' duration. The next cycle retraces the course of the present cycle, so that its first two Aeons will be 21,000 years each. And after nearly 84,000 years after Lord Mahávíra's liberation the soul of Raja Shreṉika which has literally been under the earth for the whole of this long length of darkness will be reborn and blossom forth as Padma Nábha, the propounder afresh of Eternal Truth.

वयणेहिं वि हेदूहिं वि इंदियभयआणएहिं रूवेहिं ।
बीभच्छजुगंछाहि य तेलोक्केणावि ण चालेज्जो ॥ ६४७ ॥

वचनैरपि हेतुभिरपि इन्द्रियभयानीतै रूपैः ।
वीभत्स्यजुगुप्साभिश्च त्रैलोक्येनापि न चाल्यः ॥ ६४७ ॥

647. (Destructive right belief) is never shaken by words, by arguments, by forms fearful to the senses, or by terror and disgust or by (all things in the) three worlds.

दंसणमोहक्खवणापट्ठवगो कम्मभूमिजादो हु ।
मणुसो केवलिमूले णिट्ठवगो होदि सव्वत्थ ॥ ६४८ ॥

दर्शनमोहक्षपणाप्रस्थापकः कर्मभूमिजातो हि ।
मनुष्यः केवलिमूले निष्ठापको भवति सर्वत्र ॥ ६४८ ॥

648. The initiator (Prasthápaka) of the destruction of right-belief-deluding-Karma (Darshana Moha, and of the 4 error-feeding-passion is) certainly a man born in the work-region (Karma bhúmi), (who begins it) at the feet of an omniscient (or of a saint with full scriptural knowledge), and (he would be its) accomplisher (Nishṭhápaka) in all (conditions of existence).

Commentary.

Any human soul while he has begun the destruction of right belief-deluding Karma and is on the process of destruction may die and go to any of the four conditions of life. He will complete its destruction there. The beginning of the destruction can only take-place in human life, but the final destruction which must necessarily come-about, may happen in any other condition of existence.

दंसणमोहुदयादो उप्पज्जइ जं पयत्थसद्दहणं ।
चलमलिणमगाढं तं वेदयसम्मत्तमिदि जाणे ॥ ६४९ ॥
दर्शनमोहोदयादुत्पद्यते यत् पदार्थश्रद्धानम् ।
चलमलिनमगाढं तद् वेदकसम्यक्त्वमिति जानीहि ॥ ६४९ ॥

649. Belief in the (9) categories, which is produced by the operation of (the clouded-right-belief sub-class of) the right-belief-deluding-Karma is destructive-subsidential right-belief (Vedaka or Kshayopa-shamika Samyaktva). Know it to be wavering (Chala), impure (Malína) and non-steadfast (Agárha). (Compare Gathas 25 and 26).

दंसणमोहुवसमदो उप्पज्जइ जं पयत्थसद्दहणं ।
उवसमसम्मत्तमिणं पसण्णमलपंकतोयसमं ॥ ६५० ॥
दर्शनमोहोपशमादुत्पद्यते यत् पदार्थश्रद्धानम् ।
उपशमसम्यक्त्वमिदं प्रसन्नमलपङ्कतोयसमम् ॥ ६५० ॥

650. The belief in the (9) categories produced by the subsidence of right-belief-deluding-Karma (and of the 4 error-feeding-passions) is subsidential-right-belief (Upashama Samyaktva) (and is) like water with its dirty mud settled down.

खयउवसमियविसोही देसणपाउग्गकरणलद्धी य ।
चत्तारि वि सामण्णा करणं पुण होदि सम्मत्ते ॥ ६५१ ॥
क्षायोपशामिकविशुद्धिः देशनाप्रायोग्यकरणलब्धिश्च ।
चतस्रोपि सामान्याः करणं पुनः भवति सम्यक्त्वे ॥ ६५१ ॥

651. The five attainments (Labdhi), (are)—(1) destructive-subsidential (Kshayopa-shamika), (2) Virtue

(Vishuddhi), (3) precept (Deshaná), (4) Completency (Práyogya), (5) efficiency (Karana), the first four are common (*i e.* attainable by all), but the efficiency Karana) is attained only by (soul capable of) right-belief, (and liberation).

Commentary.

Kshayopasama—Labdhi, destructive-subsidential attainment, is attainment by a soul (by the subsidence, destruction and operation of certain Karmas) of such senses, mind, etc., that he may be able to acquire right-belief.

Vishuddhi Labdhi-virtue attainment, is attainment of a disposition for good, and against bad actions.

Deshaná Labdhi, precept attainment, is attainment of an inclination to know the Truth. This reduces the Sthiti, duration of Karmas except the Áyukarma, the age Karma, to a maximum of Antar Kodá Kodi, inter crore of crore, Ságaras and a minimum of one crore (Ságaras).

Práyogya-Labdhi, competency-attainment, is attainment of thought activity which further reduces the Sthiti, duration of the 7 Karmas, *i.e.*, all except the Áyukarma, age-Karma. But as to intensity of fruition the reduction applies only to demeritorious Karmas. The meritorious Karmas are proportionally increased in intensity of fruition (Anubhága).

Karana Labdhi – efficiency attainment, is attainment of thought-activity which must cause right-belief in one Antar-muhúrta, within 48 minutes.

चदुगदिभव्वो सण्णी पज्जत्तो सुज्झगो य सागारो ।
जागारो सल्लेसो सलद्धिगो सम्ममुवगमई ॥ ६५२ ॥

चतुर्गतिभव्यः संज्ञी पर्याप्तः शुद्धकश्च साकारः ।
जागरूकः सल्लेश्यः सलब्धिकः सम्यक्त्वमुपगच्छति ॥ ६५२ ॥

652. (A soul) attains right-belief (if he is) capable of liberation, (Bhavya) in whichever of the 4 conditions of existence (Gati) he may be, (is) rational, developable (Páryápta), Virtuous, possessed of knowledge attentiveness (*i.e.* Sákára), awake, with favourable thought-paint, and with efficiency-attainment (Karana Labdhi).

चत्तारिवि खेत्ताइं आउगबंधेण होइ सम्मत्तं ।
अणुवदमहव्वदाइं ण लहइ देवाउगं मोत्तुं ॥ ६५३ ॥
चत्वार्यपि क्षेत्राणि आयुष्कबन्धेन भवति सम्यक्त्वम् ।
अणुव्रतमहाव्रतानि न लभते देवायुष्कं मुक्त्वा ॥ ६५३ ॥

653. Even after the binding of the age-Karma of the four places (*i.e.*, conditions of existence, Gati), right belief is possible, but except in (bondage of) celestial age, (in the bondage of other ages, the soul) does not acquire the minor vows (Anuvrata) and great vows (Mahávrata).

ण य मिच्छत्तं पत्तो सम्मत्तादो य जो य परिवडिदो ।
सो सासणोत्ति णेयो पंचमभावेण संजुत्तो ॥ ६५४ ॥
न च मिथ्यात्वं प्राप्तः सम्यक्त्वतश्च यश्च परिपतितः ।
स सासन इति ज्ञेयः पञ्चमभावेन संयुक्तः ॥ ६५४ ॥

654. He who has fallen from right belief, but has not reached wrong belief is in downfall (right-belief Sásádana Samyaktva). He should be known to be with the fifth kind of thought activity (*i. e.*, natural Párinámika, with respect to the right-belief-deluding karma which is neither operative, nor subsided, nor destroyed in this stage).

सद्दहणासद्दहणं जस्स य जीवस्स होइ तच्चेसु ।
विरयाविरयेण समो सम्मामिच्छोत्ति णायव्वो ॥ ६५५ ॥
श्रद्धानाश्रद्धानं यस्य च जीवस्य भवति तत्त्वेषु ।
विरताविरतेन समः सम्यग्मिथ्य इति ज्ञातव्यः ॥ ६५५ ॥

655. The soul in whom (there) is belief and non-belief in the (7) principles, like the one with vows and non-vows (*i. e.*, in the 5th stage of partial vows) should be known to be right-wrong believer (Samyak-mithyádrishti in the mixed or 3rd stage).

मिच्छाइट्ठी जीवो उवइट्ठं पवयणं ण सद्दहदि ।
सद्दहदि असब्भावं उवइट्ठं वा अणुवइट्ठं ॥ ६५६ ॥

मिथ्यादृष्टिर्जीव उपदिष्टं प्रवचनं न श्रद्दधाति ।
श्रद्दधात्यसद्भावमुपदिष्टं वा अनुपदिष्टम् ॥ ६५६ ॥

656. Wrong believing soul does not believe in the Truth as preached (by the Conqueror) and believes in wrong views (of things) (whether they have been) preached (to him) or not preached.

Commentary.

If preached, the wrong belief is called acquired, Grahíta otherwise, non-acquired, agrahíta.

वासपुधत्ते खइया संखेज्जा जइ हवंति सोहम्मे ।
तो संखपल्लठिदिये केवदिया एवमणुपादे ॥ ६५७ ॥
वर्षपृथक्त्वे क्षायिकाः संख्येया यदि भवन्ति सौधर्मे ।
तर्हि संख्यपल्यस्थितिके कति एवमनुपाते ॥ ६५७ ॥
संखावलिहिदपल्ला खइया तत्तो य वेदमुवसमया ।
आवलिअसंखगुणिदा असंखगुणहीणया कमसो ॥ ६५८ ॥
संख्यावलिहितपल्याः क्षायिकास्ततश्च वेदमुपशमकाः ।
आवल्यसंख्यगुणिता असंख्यगुणहीनकाः क्रमशः ॥ ६५८ ॥

657-58. If in the saudharma (Íshána) there are numerable destructive-right-believers in 3 to 9 (Prithaktva) years, then how many (will be in a duration of a numerable palya, we shall find this (as follows). A Palya divided by numerable Ávalís, (is the total of) destructive-right believers. And this total multiplied by innumerable Ávalís or divided by innumerable (is) respectively (the total of) destructive-subsidential (Vedaka) or subsidential right believers (Upashamaka).

पल्लासंखेज्जदिमा सासणमिच्छा य संखगुणिदा हु ।
मिस्सा तेहिं विहीणो संसारी वामपरिमाणं ॥ ६५९ ॥
पल्यासंख्याताः सासनमिथ्याश्च संख्यगुणिता हि ।
मिश्राः तैर्विहीनः संसारी वामपरिमाणम् ॥ ६५९ ॥

659. The down-fall-wrong-believers are an innumerable part of a Palya. The mixed are numerable times of

these. (The total of) mundane souls minus these (*i. e.*, the number of the above 5 kinds of believers is) the number of wrong-believers.

CHAPTER XVIII.

Rational Soul-quest (Sanjní Márganá).

णोइंदियआवरणखओवसमं तज्जबोहणं सण्णा ।
सा जस्स सो दु सण्णी इदरो सेसिंदिअवबोहो ॥ ६६० ॥
नोइन्द्रियावरणक्षयोपशमस्तज्जबोधनं संज्ञा ।
सा यस्य स तु संज्ञी इतरः शेषेन्द्रियावबोधः ॥ ६६० ॥

660. The destruction-subsidence (Kshyayopashama) of the quasi-sense or mind-knowledge-obscuring-Karma (No-Indriyá-varana-Karma), as also the knowledge produced by it is rationality (Sanjná). He who has got it is certainly rational (Sanjní). One who has knowledge of the other senses (only) is the other, *i.e.*, irrational (or Asanjní).

सिक्खाकिरियुवदेसालावग्गाही मणोवलंबेण ।
जो जीवो सो सण्णी तव्विवरीयो असण्णी दु ॥ ६६१ ॥
शिक्षाक्रियोपदेशालापग्राही मनोवलम्बेन ।
यो जीवः स संज्ञी तद्विपरीतोऽसंज्ञी तु ॥ ६६१ ॥

661. Rational (Sanjní), is the soul, who is capable of receiving instruction (Shikshá), of (understanding) gestures (Kriyá), preaching (Upadesha) and recitation (Álápa), by help of mind. And (a soul) opposite to it (is) irrational (Asanjní).

मीमंसदि जो पुव्वं कज्जमकज्जं च तच्चमिदरं च ।
सिक्खदि णामेणेदि य समणो अमणो य विवरीदो ॥६६२॥
मीमांसति यः पूर्वं कार्यमकार्यं च तत्त्वमितरच्च ।
शिक्षते नाम्ना एति च समना अमनाश्च विपरीतः ॥ ६६२ ॥

662. (He) who investigates before (doing) what ought to be done and what ought not to be done, and learns (the distinction between) things as they are (tatva)

and the other (*i. e.*, as they are not in reality, Atatva,) and comes (on being called) by (his) name is with mind and the opposite (is) without mind.

देवेहिं सादिरेगो रासी सण्णीण होदि परिमाणं ।
तेणूणो संसारी सव्वेसिमसण्णिजीवाणं ॥ ६६३ ॥

देवैः सातिरेको राशिः संज्ञिनां भवति परिमाणम् ।
तेनोनः संसारी सर्वेषामसंज्ञिजीवानाम् ॥ ६६३ ॥

663. The total of celestials with the others (*i. e.*, hellish, human and rational sub-humans) is the number of the rationals. Mundane souls minus these (is the number of) all irrational souls.

CHAPTER XIX.

Assimilative Soul-Quest (Áhára Márganá.)

उदयावण्णसरीरोदयेण तद्देहवयणचित्ताणं ।
णोकम्मवग्गणाणं गहणं आहारयं णाम ॥ ६६४ ॥

उदयापन्नशरीरोदयेन तद्देहवचनचित्तानाम् ।
नोकर्मवर्गणानां ग्रहणमाहारकं नाम ॥ ६६४ ॥

664. The intaking of the quasi-Karmic molecules (No-karma Varganá) for a body, speech or mind under the operation of such body (sub-class of body-making Karma) as happens to be in operation, (Udayá-panna) is called Assimilation (Áhára).

Commentary.

The soul assimilates only 5 out of the 23 kinds of matter molecules enumerated in Gatha 594, 595.

These five are (1) assimilative (Áhára Varganá) which forms the physical, the fluid and the Áháraka bodies; (2) electric (Taijasa), (3) Speech (Bháshá,) (4) mind (Mano) and (5) Karmic (Kármana), of these the first 4 are called quasi-Karmic and the last is called Karmic.

आहरदि सरीराणं तिण्हं एयदरवग्गणाओ य ।
भासामणाण णियदं तम्हा आहारयो भणियो ॥ ६६५ ॥

आहरति शरीराणां त्रयाणामेकतरवर्गणाश्च ।
भाषामनसोर्नियतं तस्मादाहारको भणितः ॥ ६६५ ॥

665. The soul constantly assimilates the molecules of one of the three (physical, fluid or Áháraka) bodies, and of speech and mind. Therefore (the soul) is called assimilative (Áháraka).

विग्गहगदिमावण्णा केवलिणो समुग्घदो अजोगी य ।
सिद्धा य अणाहारा सेसा आहारया जीवा ॥ ६६६ ॥

विग्रहगतिमापन्नाः केवलिनः समुद्घाता अयोगिनश्च ।
सिद्धाश्च अनाहाराः शेषा आहारका जीवाः ॥ ६६६ ॥

666. Souls who are in transmigration (Vigraha Gati), the omniscients (in the 3rd, 4th and 5th instants in omniscient overflow, when they spread sheet-wise across the universe, fill it, and then contract sheet-wise again), and non-vibrating omniscients), and the liberated (souls are) non-assimilative (Anáháraka). The rest (are) assimilative (Áháraka).

वेयणकसायवेगुव्वियो य मरणंतियो समुग्घादो ।
तेजाहारो छट्ठो सत्तमओ केवलीणं तु ॥ ६६७ ॥

वेदनाकषायवैगूर्विकाश्च मारणान्तिकः समुद्घातः ।
तेज आहारः षष्ठः सप्तमः केवलिनां तु ॥ ६६७ ॥

667. Anguish (Vedaná), passion (Kasháya), fluid (Vaikriyika), death-bed (Márṉántika), electric (Taijasa), the 6th assimilative (Áhára ka),; and the 7th of the omniscient (kevalí, are the seven) overflows (Samudgháta).

मूलसरीरमछंडिय उत्तरदेहस्स जीवपिंडस्स ।
णिग्गमणं देहादो होदि समुग्घादणामं तु ॥ ६६८ ॥

मूलशरीरमत्यक्त्वा उत्तरदेहस्य जीवपिण्डस्य ।
निर्गमनं देहाद्भवति समुद्घातनाम तु ॥ ६६८ ॥

668. Without having left the primary body, the going out of a group of soul (spatial units, Pradeshas) from the body along with the secondary bodies (*i. e.*, Karmic and electric, which two are never separable from the mundane soul) is called overflow (Samudgháta).

आहारमारणंतियदुगंपि णियमेण एगदिसिगं तु ।
दसदिसि गदा हु सेसा पंच समुग्घादया होंति ॥ ६६९ ॥

आहारमारणान्तिकद्वकमपि नियमेन एकदिशिकं तु ।
दशदिशि गता हि शेषाः पञ्च समुद्घातका भवन्ति ॥ ६६९ ॥

669. And the (soul in the) two Áháraka and death-bed overflows necessarily goes only in one direction. But (souls) in the other 5 overflows go in the ten directions.

Commentary.

In the Áháraka and death-bed overflow, the height and width of the overflow is a numerable part of a linear finger (Súchiangula), but the length is very long.

अंगुलअसंखभागो कालो आहारयस्स उक्कस्सो ।
कम्मम्मि अणाहारो उक्कस्सं तिण्णि समया हु ॥ ६७० ॥

अङ्गुलासंख्यभागः कालः आहारकस्य उत्कृष्टः ।
कार्मणे अनाहार उत्कृष्ट त्रयः समया हि ॥ ६७० ॥

670. The maximum time of an assimilative (Áháraka soul is the number of spatial units in) an innumerable part of a (linear) finger (Súchiangula); and the maximum (time) of the non-assimilative (soul) in the Karmic body (is) 3 instants.

Commentary.

Their minima are, respectively, 1/18th of a pulse beat minus 3 instants; and one instant.

कम्मइयकायजोगी होदि अणाहारयाण परिमाणं ।
तव्विरहिदसंसारी सव्वो आहारपरिमाणं ॥ ६७१ ॥

कार्मणकाययोगी भवति अनाहारकाणां परिमाणम् ।
तद्विरहितसंसारी सर्व आहारपरिमाणम् ॥ ६७१ ॥

671. The number of non-assimilative (souls) is (the same as that of) the souls with Karmic body Vibration, Mundane souls minus these (is) the number of all assimilative souls.

Commentary.

Here the number of non-vibrating omniscient souls is not included. This calculation is limited to souls up to the 13th stage of vibrating omniscients, because in the 14th stage, there is no vibration, and hence no assimilation of any kind of matter is possible.

CHAPTER XX.

Conscious-Attentiveness (Upayoga.)

वत्थुणिमित्तं भावो जादो जीवस्स जो दु उवजोगो ।
सो दुविहो णायव्वो सायारो चेव णायारो ॥ ६७२ ॥

वस्तुनिमित्तं भावो जातो जीवस्य यस्तूपयोगः ।
स द्विविधो ज्ञातव्यः साकारश्चैवानाकारः ॥ ६७२ ॥

672. The (conscious) thought-activity produced in the soul for the purpose of (apprehending) a substance is certainly conscious attentiveness or attention (Upayoga). It should be known to be of two kinds with form (Sákára) and without form (nirákára).

णाणं पंचविहंपि य अण्णाणतियं च सागरुवजोगो ।
चदुदंसणमणगारो सव्वे तल्लक्खणा जीवा ॥ ६७३ ॥

ज्ञानं पंचविधमपि च अज्ञानत्रिकं च साकारोपयोगः ।
चतुर्दर्शनमनाकारः सर्वे तल्लक्षणा जीवाः ॥ ६७३ ॥

673. Right knowledge of 5 kinds, and wrong knowledge of 3 kinds is attention with form (Sákár upayoga). Conation of 4 (kinds) is (attention) without form. This con-(scious attention is) a differentia (Lakshana) of all the souls.

मदिसुदओहिमणेहिं य सगसगविसये विसेसविण्णाणं ।
अंतोमुहुत्तकालो उवजोगो सो दु सायारो ॥ ६७४ ॥

मतिश्रुतावधिमनोभिश्च स्वकस्वकविषये विशेषविज्ञानम् ।
अन्तर्मुहूर्तकाल उपयोगः स तु साकारः ॥ ६७४ ॥

674. By (the help of) sensitive, scriptural, visual, and mental knowledge, detailed knowledge of their respective subject matter lasting for one Antar—Muhúrta is certainly (attention) with form.

इंदियमणोहिणा वा अत्थे अविसेसिदूण जं गहणं ।
अंतोमुहुत्तकालो उवजोगो सो अणायारो ॥ ६७५ ॥
इन्द्रियमनोऽवधिना वा अर्थान् अविशेष्य यद्ग्रहणम् ।
अन्तर्मुहूर्तकालः उपयोगः स अनाकारः ॥ ६७५ ॥

675. By the (help of) senses, mind and visual (conation) detail-less apprehension of substances lasting for one Antar—Muhúrta (is) attention without form.

णाणुवजोगजुदाणं परिमाणं णाणमग्गणं व हवे ।
दंसणुवजोगियाणं दंसणमग्गण व उत्तकमो ॥ ६७६ ॥
ज्ञानोपयोगयुतानां परिमाणं ज्ञानमार्गणा वद्भवेत् ।
दर्शनोपयोगिकानां दर्शनमार्गणा व दुक्तक्रमः ॥ ६७६ ॥

676. The number of souls with knowledge-attention is the same as (given under knowledge quest, Jnána Márganá). That of souls with conation attention is (given) under conation-quest described in its order (above).

(End of 20 Chapters).

CHAPTER XXI.

APPENDIX I.

Inter-relation between 14 spiritual stages and 14 soul-quests.

गुणजीवा पज्जत्ती पाणा सण्णा य मग्गणुवजोगो ।
जोग्गा परूविदव्वा ओघादेसेसु पत्तेयं ॥ ६७७ ॥
गुणजीवाः पर्याप्तयः प्राणाः संज्ञाश्च मार्गणोपयोगौ ।
योग्याः प्ररूपितव्या ओघादेशयोः प्रत्येकम् ॥ ६७७ ॥

677. Spiritual stages (Gunasthána), soul-classes (Jíva Samása), developments (Paryápti), vitalities (Prána) animate-feelings (Sanjná), soul-quests (Márganá), attention (Upayoga), should each be duly described with reference to the spiritual stages and the soul-quests.

चउ पण चोद्दस चउरो णिरयादिसु चोद्दसं तु पंचक्खे ।
तसकाये सेसिंदियकाये मिच्छं गुणट्ठाणं ॥ ६७८ ॥

चत्वारि पञ्च चतुर्दश चत्वारि निरयादिषु चतुर्दश तु पञ्चाक्षे ।
त्रसकाये शेषेन्द्रियकाये मिथ्यात्वं गुणस्थानम् ॥ ६७८ ॥

678. The spiritual stages in the hellish and other (*i. e.*, sub-human, human and celestial) conditions of existence are respectively four, five, fourteen and four; fourteen in the 5 sensed, and, in mobile embodiment; (and) wrong-belief stage, (is only) in other-sensed, and in (other) embodiments.

मज्झिमचउमणवयणे सण्णिप्पहुदिं दु जाव खीणोत्ति ।
सेसाणं जोगित्ति य अणुभयवयणं तु वियलादो ॥ ६७९ ॥

मध्यमचतुर्मनोवचने संज्ञिप्रभृतिस्तु यावत् क्षीण इति ।
शेषाणां योगीति च अनुभयवचनं तु विकलतः ॥ ६७९ ॥

679. In the 4 middle (vibrations) of mind and speech (*i. e.*, the false and true of each of them, there are stages) from (wrong-belief) up to the delusionless, in rationals.

In the other (four vibrations, *i. e.*, true and neither-false-nor-true of mind and speech, the stages are from the 1st up to the 13th), the vibratory omniscient; but neither (true-nor-false) speech (vibration begins) from the incomplete sensed (*i. e.*, 2, 3 and 4 sensed).

ओरालं पज्जत्ते थावरकायादि जाव जोगित्ति ।
तम्मिस्समपज्जत्ते चदुगुणठाणेसु णियमेण ॥ ६८० ॥

औरालं पर्याप्ते स्थावरकायादि यावत् योगीति ।
तन्मिश्रमपर्याप्ते चतुर्गुणस्थानेषु नियमेन ॥ ६८० ॥

680. In the physical (body-vibration) from the developable immobile embodiment, etc., (the stages are from the 1st) up to (the 13th stage of) vibratory omniscient. In the mixed (*i. e.*, physical-mixed-with Karmic) non-developable, necessarily, there are (the first) 4 spiritual stages.

मिच्छे सासणसम्मे पुंवेदयदे कवाडजोगिम्मि ।
णरतिरियेवि य दोण्णिवि होंतित्ति जिणेहिं णिद्दिट्ठं ॥ ६८१ ॥

मिथ्यात्वे सासनसम्यक्त्वे पुंवेदायते कपाटयोगिनि ।
नरतिरश्चोरपि च द्वावपि भवन्तीति जिनैर्निर्दिष्टम् ॥ ६८१ ॥

681. (These four stages are) wrong belief, downfall, vowless belief, (asamyata) stage in soul with masculine inclination, and the(13th stage of)door-leaves-wise(Kapáṭa). Vibratory omniscient, (in the 2nd and 7th instants of the omniscient overflow). These two (*i. e.*, Physical and physical-mixed vibrations) are only in humans and sub-humans. It has been described by the Conquerors.

वेगुव्वं पज्जत्ते इदरे खलु होदि तस्स मिस्सं तु ।
सुरणिरयचउट्ठाणे मिस्सेण हि मिस्सजोगो हु ॥ ६८२ ॥

वैगूर्वं पर्याप्ते इतरे खलु भवति तस्य मिश्रं तु ।
सुरनिरयचतुःस्थाने मिश्रे नहि मिश्रयोगो हि ॥ ६८२ ॥

682. In the fluid body vibration in developable, celestial and hellish beings (there are) the first four stages. In the other (*i.e*, non-developable) there is the mixed, *i.e.* fluid-mixed-with-Karmic body vibration). This mixed vibration (exists) not in (the third stage of) mixed (right-and-wrong-belief).

Commentary.

In mixed-fluid-vibration only three spiritual stages are possible *i.e.* wrong belief, downfall and vowless right belief.

आहारो पज्जत्ते इदरे खलु होदि तस्स मिस्सो दु ।
अंतोमुहुत्तकाले छट्ठगुणे होदि आहारो ॥ ६८३ ॥

आहारः पर्याप्ते इतरे खलु भवति तस्य मिश्रस्तु ।
अन्तर्मुहूर्तकाले षष्ठगुणे भवति आहारः ॥ ६८३ ॥

683. In the assimilative (body vibration) in the developable there is the 6th stage for the duration of one Antar-muhúrta. In the other (*i.e.*, non-developable) certainly is the mixed (*i e*, assimilative-mixed-with physical-body vibration), (in which) 6th assimilation there is the stage for one Antar-Muhúrta).

ओरालियमिस्सं वा चउगुणठाणेसु होदि कम्मइयं ।
चदुगदिविग्गहकाले जोगिस्स य पदरलोगपूरणगे ॥६८४॥
औरालिकमिश्रो वा चतुर्गुणस्थानेषु भवति कार्मणम् ।
चतुर्गतिविग्रहकाले योगिनश्च प्रतरलोकपूरणके ॥ ६८४ ॥

684. Like the physical-mixed (with Karmic body vibration), the Karmic (body-vibration) is in the same 4 stages. (But the difference is that) it is at the time of transmigration for the 4 conditions of existence, and in the vibratory omniscient stage (it is at the 3rd, 4th and 5th instant: of) the sheet-wise and whole universe (and again sheet-wise forms of omniscient overflow).

थावरकायप्पहुदी संढो सेसा असण्णिआदी य ।
अणियट्टिस्स य पढमो भागोत्ति जिणेहिं णिदिट्ठं ॥ ६८५ ॥
स्थावरकायप्रभृतिः षण्ढः शेषा असंज्ञ्यादयश्च ।
अनिवृत्तेश्च प्रथमो भाग इति जिनैर्निर्दिष्टम् ॥ ६८५ ॥

685. (In) the common (sex) from an immobile embodiment, and (in) the rest (*i.e.*, male and female sex) from the irrational (five sensed) to others (the stages are from wrong belief) to the first part (with sex inclination) of the (9th stage of) advanced thought-activity (Anivritti Karaṉa). It is said by the Conquerors.

थावरकायप्पहुदी अणियट्टीबितिचउत्थभागोत्ति ।
कोहतियं लोहो पुण सुहुमसरागोत्ति विण्णेयो ॥ ६८६ ॥
स्थावरकायप्रभृतिः अनिवृत्तिद्वित्रिचतुर्थभाग इति ।
क्रोधत्रिकं लोभः पुनः सूक्ष्मसराग इति विज्ञेयः ॥ ६८६ ॥

686. (In passion quest) the three, anger (pride, and deceit passions) (are found, respectively, in stages commencing from wrong belief) to the 2nd, 3rd, and 4th part of (the 9th stage of) advanced thought-activity (Anivritti Karaṉa (in all) from immobile embodiment. Greed (begins like the others but goes up) to (the 10th stage of) slightest attachment (Súkshma Sarága). Thus it should be known.

थावरकायप्पहुदी मदिसुदअरणाणयं विभंगो दु।
सरणीपुरणप्पहुदी सासणसम्मोत्ति णायव्वो ॥ ६८७ ॥
स्थावरकायप्रभृति मतिश्रुताज्ञानकं विभङ्गस्तु ।
संज्ञिपूर्णप्रभृति सासनसम्यगिति ज्ञातव्यः ॥ ६८७ ॥

687. In the wrong sensitive and scriptural knowledge, from the immobile embodiment; and in wrong visual knowledge from developable rationals, (the stages) should be known (to be wrong belief and) downfall belief.

सरणाणतिगं अविरदसम्मादी छट्ठगादि मणपज्जो ।
खीणकसायं जाव दु केवलणाणं जिणे सिद्धे ॥ ६८८ ॥
सद्ज्ञानत्रिकमविरतसम्यगादि षष्ठकादि मनःपर्ययः ।
क्षीणकषायं यावत्तु केवलज्ञानं जिने सिद्धे ॥ ६८८ ॥

688. In the three right (kinds of sensitive, scriptural and visual knowledge) from vowless right belief etc.; and in mental knowledge from the 6th (stage of imperfect vow Pramatta) etc. (the stages are) up to (the 12th) delusion-less (Kshiṉa Kasháya). And perfect knowledge (is found in the 13th and 14th stages of vibratory and non-vibratory omniscient) Conquerors; and in the liberated (Siddhas).

अयदोत्ति हु अविरमणं देसे देसो पमत्तइदरे य ।
परिहारो सामाइयछेदो छट्ठादि थूलोत्ति ॥ ६८९ ॥
असंयत इति हि अविरमणं देशे देशः प्रमत्तेतरस्मिन् च ।
परिहारः सामायिकच्छेदः षष्ठादिः स्थूल इति ॥ ६८९ ॥

689. (In the control-quest), non-control is (from the first up) to (the 4th) vowless stage (Asamyata). Partial control (is) in the (5th) partial vow (stage). Pure-and-absolute-non-injury-control (Parihára Vishuddhi is) in the 6th and 7th stages of) imperfect vow and the other (perfect vow). Equanimity (Sámáyika) and recovered-equanimity (Chedopas-thápaná are) from the 6th up to (the 9th stage of) gross (passion, *i.e.*, advanced thought activity Anivritti Karaṉa).

सुहुमो सुहुमकसाये संते खीणे जिणे जहक्खादं ।
संजममग्गणभेदा सिद्धे णत्थित्ति णिद्दिट्ठं ॥ ६६० ॥

सूक्ष्मः सूक्ष्मकषाये शान्ते क्षीणे जिने यथाख्यातम् ।
संयममार्गणभेदाः सिद्धे न संतीति निर्दिष्टम् ६६० ॥

690. Slightest (delusion-control Súkshma Sámparáya Samyama is) in (the 10th stage of) slightest-delusion (Súkshma Sámparáya). Ideal Passionless (control, Yathákhyáta Samyama is) in (the 11th, 12th 13th and 14th stages of) subsided delusion, delusionless, (the vibratory and non-vibratory) Conquerors. (There) are no distinctions of control-quest in the liberated (souls, Siddhas). So it has been said.

चउरक्खथावरविरदसम्मादिट्ठी दु खीणमोहोत्ति ।
चक्खुअचक्खूओही जिणसिद्धे केवलं होदि ॥ ६६१ ॥

चतुरक्षस्थावराविरतसम्यग्दृष्टिस्तु क्षीणमोह इति ।
चक्षुरचक्षुरवधिः जिनसिद्धे केवलं भवति ॥ ६६१ ॥

691. (In the conation-quest), ocular, non ocular and visual (conations, respectively are found) from 4-sensed, immobiles, and from right-believers (in the stages from the 1st) to (the 12th) delusionless (Kshína-moha); (but the visual begins from the 4th). The perfect (Kevala conation is in the 13th and 14th stages of vibratory and non-vibratory) Conquerors, (and also) in the liberated (Siddhas).

थावरकायप्पहुदी अविरदसम्मोत्ति असुहतियलेस्सा ।
सण्णीदो अपमत्तो जाव दु सुहतिण्णिलेस्साओ ॥ ६६२ ॥

स्थावरकायप्रभृति अविरदसम्यागिति अशुभत्रिकलेश्याः ।
संज्ञित अप्रमत्तो यावत्तु शुभास्तिस्रोलेश्याः ॥ ६६२ ॥

692. (In thought-paint quest)the three bad (black, blue and grey) thought-paints in all from immobile embodiment (in the stages from wrong belief) to (the 4th or) vowless right belief (stage). And the three good (*i.e.*, yellow, pink

and white are found) from the rationals (in the stages from wrong belief) to (the 7th stage of) perfect vow (Apramatta).

णवरि य सुक्का लेस्सा सजोगिचरिमोत्ति होदि णियमेण।
गयजोगिम्मि वि सिद्धे लेस्सा णत्थित्ति णिद्दिट्ठं ॥ ६९३ ॥

नवरि च शुक्ला लेश्या सयोगिचरम इति भवति नियमेन।
गतयोगिनि अपि सिद्धे लेश्या नास्तीति निर्दिष्टम् ॥ ६९३ ॥

693. But the white paint is necessarily up to the end of the (13th stage of) vibratory omniscient. And in the non-vibratory stage and in the liberated (souls, there is) no thought-paint. It has been said.

थावरकायप्पहुदी अजोगिचरिमोत्ति होंति भवसिद्धा।
मिच्छाइट्ठिट्ठाणे अभव्वसिद्धा हवंतित्ति ॥ ६९४ ॥

स्थावरकायप्रभृति अयोगिचरम इति भवन्ति भवसिद्धाः।
मिथ्यादृष्टिस्थाने अभव्यसिद्धा भवन्तीति ॥ ६९४ ॥

694. (In the would-be-liberated quest), the would-be-liberated souls from immobile embodiment (upwards) have (all stages from the 1st up) to the end of (the 14th), the non-vibratory (omniscient stage). And the non-would-be-liberated (souls) are only in the stage of wrong belief.

मिच्छो सासणमिस्सो सगसगठाणम्मि होदि अयदादो।
पढमुवसमवेदगसम्मत्तदुगं अप्पमत्तोत्ति ॥ ६९५ ॥

मिथ्यात्वं सासनमिश्रः स्वकस्वकस्थाने भवति अयतात्।
प्रथमोपशमवेदकसम्यक्त्वद्विकमप्रमत्त इति ॥ ६९५ ॥

695. (In the right-belief quest) the wrong belief, downfall (belief) and mixed (right-and-wrong belief) are in their respective stages (of the same name). The two *i.e.*, first subsidential and the destructive-subsidential right beliefs (are) from the vowless (4th stage), to the perfect vow (7th stage).

बिदियुवसमसम्मत्तं अविरदसम्मादि संतमोहोत्ति ।
खइगं सम्मं च तहा सिद्धोत्ति जिणेहिं णिद्दिट्ठं ॥ ६९६ ॥

द्वितीयोपशमसम्यक्त्वमविरतसम्यगादि शान्तमोह इति ।
क्षायिकं सम्यक्त्वं च तथा सिद्ध इति जिनैर्निर्दिष्टम् ॥६९६॥

696. Second subsidential-right belief (is found from the (4th or) vowless (stage) to the (11th or) subsided-delusion (stage). Destructive right-belief (is in all, those) and up to (the condition of) liberated soul. It has been said by the Conquerors.

Commentary.

Second-subsidential right belief arises only in the 7th stage, but the soul possessing it may fall down up to the 4th, therefore it is said to be from the 4th to the 11th stage.

सण्णी सण्णिप्पहुदी खीणकसाओत्ति होदि णियमेण ।
थावरकायप्पहुदी असण्णित्ति हवे असण्णी हु ॥ ६९७ ॥

संज्ञी संज्ञिप्रभृतिः क्षीणकषाय इति भवति नियमेन ।
स्थावरकायप्रभृतिः असंज्ञीति भवेदसंज्ञी हि ॥ ६९७ ॥

697. (In the rational quest) rational souls from the (lowest) rational souls, are necessarily (from the 1st) to (12th or) passionless (stage). And irrationals from the immobile embodiment souls up to irrational five-sensed) are (in the 1st stage of wrong-belief only).

थावरकायप्पहुदी सजोगिचरिमोत्ति होदि आहारी ।
कम्मइय अणाहारी अजोगिसिद्धेविणायव्वो ॥ ६९८ ॥

स्थावरकायप्रभृतिः सयोगिचरम इति भवत्याहारी ।
कार्मण अनाहारी अयोगिसिद्धेपि ज्ञातव्यः ॥ ६९८ ॥

698. (In the assimilation quest) assimilative (souls) from immobile embodiment (onwards), (are in the stages from the 1st) to the end of (13th stage of) vibratory (omniscient).

It should be known that non-assimilative souls (are found) in Karmic (body vibration, in the stages of wrong-

belief, downfall, vowless, and in omniscient overflow in the 13th stage) and in (the 14th stage of) non-vibratory omniscient and in the liberated (state).

मिच्छे चोद्दस जीवा सासणअयदे पमत्तविरदे य ।
सण्णिदुगं सेसगुणे सण्णीपुण्णो दु खीणोत्ति ॥ ६९९ ॥
मिथ्यात्वे चतुर्दश जीवाः सासादनायते प्रमत्तविरते च ।
संज्ञिद्विकं शेषगुणे संज्ञिपूर्णस्तु क्षीण इति ॥ ६९९ ॥

699. In the wrong belief (stage, there are) (all the) 14 soul classes. In downfall, vowless, imperfect vow and (in vibratory omniscient stages there are) the two rational, (*i.e.*, developable and non-developable). In the other stages up to delusionless, (the 12th) (there is) only (one soul class of) developable rationals.

तिरियगदीए चोद्दस हवंति सेसेसु जाण दो दो दु ।
मग्गणठाणस्सेवं णेयाणि समासठाणाणि ॥ ७०० ॥
तिर्यग्गतौ चतुर्दश भवन्ति शेषेषु जानीहि द्वौ द्वौ तु ।
मार्गणास्थानस्यैवं ज्ञेयानि समासस्थानानि ॥ ७०० ॥

700. The soul-classes in the (1st) quest places should be known as follows:—

In the sub-human condition of existence (there) are all the fourteen. In the remaining 3 (conditions of existence) know two (*i.e.*, rational developable and undevelopable) in each.

पज्जत्ती पाणावि य सुगमा भाविंदियं ण जोगिम्हि ।
तहि वाचुस्सासाउगकायत्तिगदुगमजोगिणो आऊ ॥७०१॥
पर्याप्तयः प्राणा अपि च सुगमा भावेन्द्रियं न योगिनि ।
तस्मिन् वागुच्छ्वासायुष्ककायत्रिकद्विकमयोगिन आयुः ॥७०१॥

701. And (it is) easy (to find the stage in which the souls are) developable and have vitalities. (because, up to the 12th stage all are developable and have vitalities). (There are) no subjective senses (Bhávendriya) in (the

13th stage of) vibratory omniscient. In a vibratory omniscient (there are) speech, respiration, age and body-power, or 3 (respiration, age and body power), or 2 (age and body-power vitalities). In the non-vibratory omniscient (there is only) age (vitality).

Commentary.

When vibratory omniscient is silent, only three vitalities are working, but when respiration is ceased, only 2 vitalities remain.

छट्ठोत्ति पढमसण्णा सकज्ज सेसा य कारणावेक्खा ।
पुव्वो पढमणियट्टो सुहुमोत्ति कमेण सेसाओ ॥ ७०२ ॥

षष्ठ इति प्रथमसंज्ञा सकार्या शेषाश्च कारणापेक्षाः ।
अपूर्वः प्रथमानिवृत्तिः सूक्ष्म इति क्रमेण शेषाः ॥ ७०२ ॥

702. (All the 4 impulses, Sanjná, hunger, fear, coition, and attachment, are) active (from the first) to the 6th (stage of imperfect vow). (At the end) of the 6th stage) the first impluse (drops off), and the remaining (three exist) from the point of view of their causes only. The first (of these 3, *i.e.*, fear) drops off at the end of (the 8th stage), new-thought activity, (Apúrva-karana). The remaining (coition and attachment drop off, respectively, at the end of the 9th, *i e.*) advanced-thought-activity (and the 10th, *i.e.*,) slightest (passion, Súkshma Sámparáya).

मग्गण उवजोगावि य सुगमा पुव्वं परूविदत्तादो ।
गदिआदिसु मिच्छादी परूविदे रूविदा होंति ॥ ७०३ ॥

मार्गणा उपयोगा अपि च सुगमाः पूर्वं प्ररूपितत्वात् ।
गत्यादिषु मिथ्यात्वादिषु प्ररूपितेषु रूपिता भवन्ति ॥७०३॥

703. It is easy to note the (14) quests and (4) attentions (in the 14 stages), as they have been described before. Whatever has been said in the condition of existence and other quests and in wrong-belief, etc., (14 stages) is taken to be said here also.

तिसु तेरं दस मिस्से सत्तसु णव छट्ठयम्मि एगारा।
जोगिम्मि सत्त जोगा अजोगिठाणं हवे सुण्णं ॥ ७०४ ॥

त्रिषु त्रयोदश दश मिश्रे सप्तसु नव षष्ठे एकादश।
योगिनि सप्त योगा अयोगिस्थानं भवेत् शून्यम् ॥ ७०४ ॥

704. In the three (stages of wrong belief, downfall and vowless, there are) 13 (kinds of vibrations, *i.e.*, all except assimilative-body and its mixed (*i.e*, assimilative-physical-body-vibration). In the mixed (stage), 10 (*i.e.* all the above 13, except physical mixed, fluid-mixed, and Karmic-body-vibration; because no soul dies in the mixed and there is no consequent migratory or undevelopable condition). And in (the next) seven (leaving the 6th, *i.e.*, in the 5th, 7th, 8th, 9th, 10th, 11th and 12th), nine (*i.e.*, the above 10, except the fluid-body-vibration). In the 6th, eleven (*i.e.* the above 9 and assimilative body and assimilative-mixed with-physical body-vibration). In the vibratory omniscient (there are) 7 vibrations (the true, and neither-false-nor-true speech and mind vibrations, physical body, physical body-mixed-with-Karmic body, and the Karmic body vibrations). And (there) is no (vibration) in the stage of non-vibratory omniscient.

दोण्हं पंच य छच्चेव दोसु मिस्सम्हि होंति वामिस्सा।
सत्तुवजोगा सत्तसु दो चेव जिणे य सिद्धे य ॥ ७०५ ॥

द्वयोः पञ्च च षट् चैव द्वयोः मिश्रे भवन्ति व्यामिश्राः।
सप्तोपयोगाः सप्तसु द्वौ चैव जिने च सिद्धे च ॥ ७०५ ॥

705. In the (first) two (stages there are) 5 attentions (ocular, non-ocular conation and wrong sensitive, scriptural and visual knowledge); and in the two (*i.e.* 4th and 5th stages), six (ocular, non-ocular and visual conations and right sensitive, scriptural and visual knowledges). And in the mixed stage, (the above 6 are) mixed. And in the (next) 7 (*i.e.*, from the 6th to 12th) seven (the above 6 and the mental knowledge attention). And in (Vibratory and

non-vibratory) Conquerors, and in the liberated (souls) (there are only) two (*i.e.* the attentiveness of perfect conation and perfect knowledge).

CHAPTER XXII
APPENDIX II.
Further Distinctions—(Álápa).

गोयमथेरं पणमिय ओघादेसेसु वीसभेदाणं।
जोजणिकाणालावं वोच्छामि जहाकमं सुणह ॥ ७०६ ॥
गौतमस्थविरं प्रणम्य ओघादेशयोः विंशभेदानाम्।
योजनिकानामालापं वक्ष्यामि यथाक्रमं शृणुत ॥ ७०६ ॥

706. Having bowed to the apostle Gautama (the chief apostle or Gaṉadhara of Lord Mahávíra) I shall describe, in order, some further distiuctions (Álápa) to supplement the above 20 chapters, on the (14) spiritural stages and the (14) soul-quests, Hear.

ओघे चोद्दसठाणे सिद्धे वीसदिविहाणमालावा।
वेदकसायविभिण्णे अणियट्टीपंचभागे य ॥ ७०७ ॥
ओघे चतुर्दशस्थाने सिद्धे विंशतिविधानामालापाः।
वेदकषायविभिन्ने अनिवृत्तिपञ्चभागे च ॥ ७०७ ॥

707. The further distinctions in the (14) stages and 14 quests dealt with in the above 20 chapters, (are general, Sámánya ; developable Paryápta and non-developable Aparyápta). From the point of view of sex-inclination and passion, (there are 5 distinctions) in the 5 parts (of the 9th stage) of advanced-thought-activity (anivritta Karaṉa).

ओघे मिच्छदुगेवि य अयदपमत्ते सजोगिठाणम्मि।
तिण्णेव य आलावा सेसेसिक्को हवे णियमा ॥ ७०८ ॥
ओघे मिथ्यात्वद्विकेऽपि च अयतप्रमत्ते सयोगिस्थाने।
त्रय एव च आलापाः शेषेष्वेको भवेत् नियमात् ॥ ७०८ ॥

708. In the two stages of wrong belief, (and down-fall), and also in the vowless, and imperfect vow and

vibratory omniscient stages (there are all) the three distinctions (*i.e.* general, developable and non-developable); and in the remaining (stages), necessarily, (there) is only one (distinction *i.e.*, developable Paryápta).

सामरणं पज्जत्तमपज्जत्तं चेदि तिरिण आलावा ।

दुवियप्पमपज्जत्तं लद्धी णिव्वत्तगं चेदि ॥ ७०६ ॥

सामान्यः पर्याप्तः अपर्याप्तश्चेति त्रय आलापाः ।
द्विविकल्प अपर्याप्तो लब्धिर्निर्वृत्तकश्चेति ॥ ७०६ ॥

709. General, developable and non-developable these (are) the three distinctions. Non-developable is of two kinds, completely undevelopable (Labdhya Paryápta) and potentially developable (Nirvritta-Paryápta).

दुविहंपि अपज्जत्तं ओघे मिच्छेव होदि णियमेण ।

सासण अयद पमत्ते णिव्वत्तिअपुरणगं होदि ॥ ७१० ॥

द्विविधमपि अपर्याप्तमोघे मिथ्यात्वे एव भवति नियमेन ।
सासादनायतप्रमत्तेनिर्वृत्यपूर्णकं भवति ॥ ७१० ॥

710. In the worng belief stage necessarily, (there) is the non-developable (distinction) of both the kinds. In the downfall, vowless and imperfect vow stage (there) is only potientially developable (distinction).

जोगं पडि जोगिजिणे होदि हु णियमा अपुरणगत्तं तु ।
अवसेसणवट्टाणे पज्जत्तालावगो एक्को ॥ ७११ ॥

योगं प्रति योगिजिने भवति हि नियमादपूर्णकत्वं तु ।
अवशेषनवस्थाने पर्याप्तालापक एकः ॥ ७११ ॥

711. And in the vibratory conquerors, neecessarily, there is undevelopableness with regard to (the physical-mixed-with-Karmic body) vibration. (in the omniscient overflow). In the remaining 9 stages there is only one distinction of developable.

सत्तरहं पुढवीणं ओघे मिच्छे य तिरिण आलावा ।

पढमाविरदेवि तहा सेसाणं पुरणगालावो ॥ ७१२ ॥

सप्तानां पृथिवीनामोघे मिथ्यात्वे च त्रय आलापाः ।
प्रथमाविरतेपि तथा शेषाणां पूर्णकालापः ॥ ७१२ ॥

712. In the wrong belief stage in the 7 hells, and in the vowless stage of the 1st hell, also, (there are all) the three distinctions (general, developable and non-developable). And in the rest (of the stages, *i.e.*, downfall, mixed and vowless right belief in hell, there is only one) distinction of developable.

तिरियचउक्काणोघे मिच्छदुगे अविरदे य तिएणेव ।
णवरि य जोणिणिअयदे पुण्णो सेसेवि पुण्णो दु ॥७१३॥

तिर्यक्चतुष्काणामोघे मिथ्यात्वद्विके अविरते च त्रय एव ।
नवरि च योनिन्ययते पूर्णः शेषेपि पूर्णस्तु ॥ ७१३ ॥

713. In the two, wrong belief, and downfall and in the vowless stages of 4 kinds of sub-humans (*i.e.* general, 5 sensed, developable and females) there are all the 3 distinctions. But in the vowless stage of the female sub-humans, (there is) only (one distinction of developable). And in the remaining (*i.e.* mixed and partial vow stage), also (there is only one distinction of) developable.

तेरिच्छियलद्धियपज्जत्ते एक्को अपुण्ण आलावो ।
मूलोघं मणुसतिए मणुसिणिअयदम्हि पज्जत्तो ॥ ७१४ ॥

तिर्यग्लब्ध्यपर्याप्ते एक अपूर्ण आलापः ।
मूलोघं मनुष्यत्रये मानुष्ययते पर्याप्तः ॥ ७१४ ॥

714. In the completely un-developable sub-humans (there is only) one distinction, non-developable. In the 3 humans (*i.e.* general, developable and feminine, the distinctions are) according to the corresponding spiritual stages, but in the vowless stage among women (there is only) developable.

मणुसिणि पमत्तविरदे आहारदुगं तु णत्थि णियमेण ।
अवगदवेदे मणुसिणि सण्णा भूदगादिमासेज्ज ॥ ७१५ ॥

मानुष्यां प्रमत्तविरते आहारद्विकं तु नास्ति नियमेन ।
अपगतवेदायां मानुष्यां संज्ञा भूतगतिमासाद्य ॥ ७१५ ॥

715. In a soul (*i.e.* a saint) with feminine inclination in the imperfect vow stage necessarily there never are (the vibrations of) the two assimilative (Áháraka. and assimilative-mixed-with physical Áháraka Mishra). And in a soul with feminine inclination in sexless part of the 9th stage, (sex) inclination is mentioned from the point of view of the past (*i.e*, figurative or Naigama-naya point of view).

Commentary.

The word "Tu" in the gatha refers to the following, (1) Mental knowledge and pure and absolute-non-injury control are not acquired by saints when they are under operation of feminine and common sex-inclination, (2) A woman can only have the first five spiritual stages. (3) second subsidential right-belief and mental-knowledge are not possible in saint with assimilative body or pure-absolute-non-injury-control.

णरलद्धिअपज्जत्ते एक्को दु अपुण्णगो दु आलावो ।
लेस्साभेदविभिण्णा सत्तवियप्पा सुरट्ठाणा ॥ ७१६ ॥
नरलब्ध्यपर्याप्ते एकस्तु अपूर्णकस्तु आलापः ।
लेश्याभेदविभिन्नानि सप्तविकल्पानि सुरस्थानानि ॥ ७१६ ॥

716. In the completely undevelopable humans (there is) only one distinction of undevelopable. From the point of view of distinctions of thought-paints, there are seven divisions among the celestials.

Commentary.

Thought paints in the seven divisions are shown below.

Celestials in whom are found.	Quality of thought-paint.
(1)Residential, Peripatetics and stellars ...	Minimum of pale.
(2)Saudharma and Íshána heavens ...	Medium of pale.
(3)Sanatkumára and Máhendra	Maximum of pale and Minimum of pink.
(4)5th to 10th heavens ...	Medium and maximum of pink.
(5)11th and 12th heavens ...	Minimum of white.
(6)13th to 16th heavens and 9 Graiveyakas ...	Medium of white.
(7)9 Anudishas and 5 anuttaras ...	Maximum of white.

सव्वसुराणं ओघे मिच्छदुगे अविरदे य तिराणेव ।
णवरि य भवणतिकप्पित्थीणं च य अविरदे पुराणो।।७१७।।

सर्वसुराणामोघे मिथ्यात्वद्विके अविरते च त्रय एव ।
नवरि च भवनत्रिकल्पस्त्रीणां च च अविरते पूर्णः ॥ ७१७ ॥

717. In the two wrong-belief (and downfall), and the vowless stages of all) the celestials, (there are all) the three (distinctions of general, developable and non-developable). But in the vowless stage of the 3, residentials, (peripatetics and stellars,) and the feminine heavenly beings (there is only the distinction of) developable.

मिस्से पुराणालाओ अणुद्दिसाणुत्तरा हु ते सम्मा ।
अविरद तिराणालावा अणुद्दिस्साणुत्तरे होंति ॥ ७१८ ॥

मिश्रे पूर्णालापः अनुदिशानुत्तरा हि ते सम्यश्चः ।
अविरते त्रय आलापा अनुदिशानुत्तरे भवन्ति ॥ ७१८ ॥

718. In the mixed stage (in celestial up to the last graiveyaka, there is only) the distinction of developable. All (the souls) in the (9) Anudishas and (5) Anuttaras (are) right believers. In the vowless stage in the Anudishas and Annuttaras (there are all) the three distinctions.

बादरसुहुमेइंदियबितिचउरिंदियअसरिणजीवाणं ।
ओघे पुराणे तिरिण य अपुराणगे पुण अपुराणो दु ॥७१६॥

बादरसूक्ष्मैकेन्द्रियद्वित्रिचतुरिन्द्रियासंज्ञिजीवानाम् ।
ओघे पूर्णे त्रयश्च अपूर्णके पुनः अपूर्णस्तु ॥ ७१६ ॥

719. In (the wrong-belief) stage of gross and fine one-sensed, 2, 3, 4 sensed and irrational 5 sensed souls, all the three (if they are) developable, and (only one) non-developable, (if they are) undevelopable.

सराणीओघे मिच्छे गुणपडिवराणे य मूलआलावा ।
लद्धियपुराणे एकोऽपज्जत्तो होदि आलाओ ॥ ७२० ॥

संज्ञ्योघे मिथ्यात्वे गुणप्रतिपन्ने च मूलालापाः ।
लब्ध्यपूर्णे एक अपर्याप्तो भवति आलापः ॥ ७२० ॥

720. In the wrong belief or any higher stage of the rationals, the distinctions are according to the corresponding stage. In the completely undevelopable, (there is only) one distinction of undevelopable.

भूआउतेउवाऊणिच्चचदुग्गदिणिगोदगे तिण्णि ।
ताणं थूलिदरेसु वि पत्तेगे तद्दुभेदेवि ॥ ७२१ ॥
भ्वप्तेजोवायुनित्यचतुर्गतिनिगोदके त्रयः ।
तेषां स्थूलेतरयोरपि प्रत्येके तद्द्विभेदेपि ॥ ७२१ ॥
तसजीवाणं ओघे मिच्छादिगुणेवि ओघ आलाओ ।
लद्धिअपुण्णे एक्कोऽपज्जत्तो होदि आलाओ ॥ ७२२ ॥
त्रसजीवानामोघे मिथ्यात्वादिगुणेपि ओघ आलापः ।
लब्ध्यपूर्णे एक अपर्याप्तो भवत्यालापः ॥ ७२२ ॥

721-22. In the gross and the other (fine) earth, water, fire, air bodied, ever-common (Nitya Nigoda) and the four-condition-common (Chatur-gati Nigoda, vegetables), and also in the two kinds (host and non-host Sapratishthita and Apratishthita), of individual (Pratyeka vegetables, there are all) the three distinctions. And in the wrong belief and other stages of the mobile souls, the distinctions correspond to their different stages. In the completely undevelopable (embodiments, there) is only one distinction of undevelopable.

एक्कारसजोगाणं पुण्णगदाणं सपुण्णआलाओ ।
मिस्सचउक्कस्स पुणो सगएक्कअपुण्णआलाओ ॥ ७२३ ॥
एकादशयोगानां पूर्णगतानां स्वपूर्णालापः ।
मिश्रचतुष्कस्य पुनः स्वकैकापूर्णालापः ॥ ७२३ ॥

723. In the eleven vibrations(*i.e.*,all the 15 yogas except the three mixed and the Karmic) of developables (there is only) one distinction of their respective-developableness. And in the 4, *i.e.*, (3) mixed (and one Karmic there is) only one distinction of their respective undevelopableness.

वेदादाहारोत्ति य सगुणट्ठाणाणमोघ आलाओ।
णवरि य संढिच्छीणं णत्थि हु आहारगाण दुगं ॥ ७२४ ॥
वेदादाहार इति च स्वगुणस्थानानामोघ आलापः।
नवरि च षण्ढस्त्रीणां नास्ति हि आहारकानां द्विकम् ॥ ७२४ ॥

724. From the sex to the assimilation (quest), the distinctions are according to their respective stages. But in souls with common and feminine sex inclination (there) are not two assimilative body (and assimilative-mixed-with-physical body vibrations).

गुणजीवा पज्जत्ती पाणा सण्णा गइंदिया काया।
जोगा वेदकसाया णाणजमा दंसणा लेस्सा ॥ ७२५ ॥
गुणजीवाः पर्याप्तयः प्राणाः संज्ञा गतीन्द्रियाणि कायाः।
योगा वेदकषाया ज्ञानयमा दर्शनानि लेश्याः ॥ ७२५ ॥
भव्वा सम्मत्तावि य सण्णी आहारगा य उवजोगा।
जोग्गा परूविदव्वा ओघादेसेसु समुदायं ॥ ७२६ ॥
भव्याः सम्यक्त्वान्यपि च संज्ञिनः आहारकाः च उपयोगाः।
योग्याः प्ररूपितव्या ओघादेशयोः समुदायम् ॥ ७२६ ॥

725-26 (14) spiritual stages, (14) soul-classes, (6) developables, (10) vitalities, (4) impulses, (4) conditions of existence, (5) senses, (6) embodiments, (15) Vibrations, (3) sex-inclinations, (4) passions, (8) knowledges, (7) controls, (4) conations, (6) thought-paints, (2) capacities of liberation, (6) right-beliefs, and (2) rationals, (2) assimilations, and (12) attentions—as far as possible these should be described in collections of spiritual stages and soul-quests.

ओघे आदेसे वा सण्णीपज्जंतगा हवे जत्थ।
तत्थ य उणवीसंता इगिबितिगुणिदा हवे ठाणा ॥ ७२७ ॥
ओघे आदेशेवा संज्ञिपर्यन्तका भवेयुः यत्र।
तत्र च एकोनविंशतिः एकद्वित्रिगुणिता भवेयुः स्थानानि ॥ ७२७ ॥

727. In the stages and quests, in what are (described as the 14 soul-classes) up to rationals, there can be 19 or (19) multiplied by one, two and three (*i. e.*, 19, 38 and 57), sub-classes respectively. (See chapter on soul-classes).

वीरमुहकमलणिग्गयसयलसुयग्गहणपयडणसमत्थं ।
णमिऊण गोयममहं सिद्धंतालावमणुवोच्छं ॥ ७२८ ॥
वीरमुखकमलनिर्गतसकलश्रुतग्रहणप्रकटनसमर्थम् ।
नत्वा गौतममहं सिद्धान्तालापमनुवक्ष्ये ॥ ७२८ ॥

728. Having bowed to Gautama who was capable of understanding and proclaiming all the scriptures as issued from the lotus-mouth of (the last Tírthankara) Víra, I shall describe the distinction of the Jain Canon (Siddhánta).

मणपज्जवपरिहारो पढमुवसम्मत्त दोण्णि आहारा ।
एदेसु एक्कपगदे णत्थित्ति असेसयं जाणे ॥ ७२९ ॥
मनःपर्ययपरिहारः प्रथमोपसम्यक्त्वं द्वावाहारौ ।
एतेषु एकप्रकृते नास्तीति अशेषकं जानीहि ॥ ७२९ ॥

729. In (case of) existence of any of the following four, (1) mental knowledge, (2) absolute-non-injury-control (Parihára-vishuddhi Samyama), (3) First subsidential right-belief, and (4) the two, assimilative body and assimilative-mixed-with physical-body-vibration, know that all the others cannot be found.

बिदियुवसमसम्मत्तं सेढीदोदिण्णअविरदादीसु ।
सगसगलेस्सामरिदे देवअपज्जगेव हवे ॥ ७३० ॥
द्वितीयोपशमसम्यक्त्वं श्रेणीत अवतीर्णाविरतादिषु ।
स्वकस्वकलेश्यामृते देवापर्याप्तके एव भवेत् ॥ ७३० ॥

730. Second subsidential—right-belief is found in non-developable celestial beings only (when they are born). after dying with their respective thought-paints, after having fallen down to vowless and other (stages, from the (subsidential) ladder.

Commentary.

The second subsidential right belief is found in no other undevelopables except those celestials.

सिद्धाणं सिद्धगई केवलणाणं च दंसणं खयियं ।
सम्मत्तमणाहारं उवजोगाणक्कमपउत्ती ॥ ७३१ ॥
सिद्धानां सिद्धगतिः केवलज्ञानं च दर्शनं क्षायिकम् ।
सम्यक्त्वमनाहारमुपयोगानामक्रमप्रवृत्तिः ॥ ७३१ ॥

731. In the liberated souls, the condition of existence (is) liberation, (knowledge is) perfect knowledge, (conation is perfect) conation, (right-belief is) destructive or purified right-belief, assimilation (of any Karmic molecule) does not exist, and the activity of attentions is (perpetual and) simultaneous.

गुणजीवठाणरहिया सएणापज्जत्तिपाणपरिहीणा ।
सेसणवमग्गणूणा सिद्धा सुद्धा सदा होंति ॥ ७३२ ॥
गुणजीवस्थानरहिताः संज्ञापर्याप्तिप्राणपरिहीनाः ।
शेषनवमार्गणोनाः सिद्धाः शुद्धाः सदा भवन्ति ॥ ७३२ ॥

732. Free from (the distictions of) spiritual stages and soul-classes, devoid of impulses, developableness, and vitalities, beyond the scope of the remaining 9 quests (*i. e.*, all except the five mentioned in gatha 731).—The liberated souls remain always pure (and perfect souls).

णिक्खेवे एयत्थे णयप्पमाणे णिरुत्तिअणियोगे ।
मग्गइ वीसं भेयं सो जाणइ अप्पसब्भावं ॥ ७३३ ॥
निक्षेपे एकार्थे नयप्रमाणे निरुक्त्यनुयोगयोः ।
मार्गयति विंशं भेदान् स जानाति आत्मसद्भावम् ॥ ७३३ ॥

733. He who investigates these twenty dintinctions by means of (4) aspects (Nikshepa), by their (various) synonyms (Ekártha), from different points of view (Naya), by means or measures of right knowledge (Parmána) by etymology (Nirukti), and by questions (Anuyoga), acquires knowledge of the true nature of soul.

Commentary.

For description of Nikshepa, Naya, Pramâna, Nirdesha, etc., and Anuyoga see Tatvártha Sútra S. B. J. Vol. II, Chap. I Sútra 5, 6, 7, 8, and 33 ; pages 8 to 21 and 45 to 47.

अज्जज्जसेणगुणगणसमूहसंधारिअजियसेणगुरू ।
भुवणगुरू जस्स गुरू सो राओ गोम्मटो जयतु ॥ ७३४ ॥
आर्यार्यसेनगुणगणसंमूहसंधार्यजितसेनगुरुः ।
भुवनगुरुर्यस्य गुरुः स राजा गोम्मटो जयतु ॥ ७३४ ॥

734. May Victory be to Raja Gommaṭa (or Chámuṇḍarai) whose teacher, the preceptor Ajitasena, is the teacher of the world, who has adopted the many qualities and the saintly order of the preceptor, (Ácharya) Áryasena.

End of Jíva Káṇḍa.

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